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The National Conference of Unitarian and Other Christian Churches accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

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THE GOD WE SERVE.

SERMON BY REV. WILLIAM M. BRUNDAGE, PH.D., PREACHED IN LELAND OPERA HOUSE, ALBANY, N.Y., APRIL 21, 1895.

On the 24th day of May, in the year 1543, in the monastery of Frauenburg, Prussia, an aged canon of the monastery lay dying. A few hours before his death a new book fresh from the press of Nuremberg was put into his hands. The dying man seemed for a moment conscious of what he held, but almost immediately after he sank into the stupor that precedes death.

The name of this dying man was Copernicus. That book was his own, which he had never dared to publish before because of the revolutionary character of the theory that it contained.

The book had been written to republish the truth that had more or less clearly been taught by the ancient Pythagorean philosophers; namely, that the sun, and not the earth, was the fixed centre of the solar system.

The old man had been right in his forebodings. The Church condemned his book when she could no longer condemn the author. His theory was declared not only erroneous, but also blasphemous. The earth moved, and not the sun? Ridiculous! Did not common observation contradict such a theory? Surely, the Bible contradicted it! But, in spite of the anathemas of the Church, the theory of Copernicus prevailed; and from the date of the publication of his work we reckon the beginning of a new scientific era. Kepler, Galileo, Newton, and all the distinguished leaders of modern science have builded upon the Copernican conception of the universe.

It seems hardly conceivable to-day that only a century before Copernicus the universe was so small and insignificant an affair. Just try to conceive it for a moment. "The heavens and the earth,"— what did they mean? The earth was a moderately sized flat surface, overarched by the solid firmament. The sun was a globe of fire moving from east to west across the dome. The stars and the moon were lesser lights which God had set in the heavens to keep the night from being too dark. Above the visible firmament of the heavens was located the throne of God; below the surface of the earth was hades, the underworld of the dead. Such was not only the popular conception of "the heavens and the earth," but it was also the conception commonly entertained by the educated classes.

With such a conception of the universe went a corresponding conception of God. "In the beginning God created the heavens and the earth" very much as a watch-maker constructs a watch or as a builder constructs a house. Once constructed, the watch-maker or the builder has little to do but to look on and to admire the workmanship of his hands. Of course, he must occasionally interfere to make repairs. The watch needs adjustment or oiling to facilitate its movements: the house needs occasional restorations or some additional convenience, which was not provided for at the beginning. The point to be especially noted is that the Maker, the Creator, is outside of the universe: the universe is the thing that is made and preserved and cared for from without. The Creator, seated on his throne somewhere above the heavens, is gazing down upon this great machine as upon the workmanship of his hands, is now and then interfering to regulate its movements or to make some addition to its machinery or to repair some waste. All the ordinary processes of the universe constitute

what is called God's general Providence: all direct interferences in behalf of his universe are called God's special Providence.

This is no caricature: it is a plain, unvarnished statement of the teaching concerning God which prevailed throughout the greater part of Christendom all down through the Middle Ages up to a recent period of time. Copernicus, Kepler, Galileo, Newton, and Darwin have rendered such a conception on the part of an intelligent man forever impossible in the future. God is no longer placed outside of his universe, seated upon a throne, governing from without by means of natural laws; for the universe is no longer the finite limited thing of the Middle Ages, and natural law is at last recognized as only the uniform method of the divine operation. Our God is everywhere present, and everywhere working within his universe. The universe exists at all only as it exists in God. He is the Infinite and Eternal Ground of all finite being. The grass grows in the spring because "God so clothes the grass of the field." Not a tiny grass-blade but manifests the wisdom and power of the living God. "Not a sparrow falleth to the ground without your Father." "We are ever in the presence of the Infinite and Eternal Energy from which all things proceed."

Everywhere by the aid of the telescope, the microscope, the spectroscope, and the scalpel, science has demonstrated the presence of force, power, energy. As far as we can penetrate into the remote past in retracing the history of our own solar system, we discern evidences of the ceaseless activity of this same force. There are no stretches of space which we have been able to bring within the field of human vision,— and we have been able to bring within that field stars of the sixteenth magnitude, stars, blazing suns, so distant from this earth that their light, travelling through space at the rate of 186,000 miles every second, has required thousands and thousands of years to reach the eye of the observer at the telescope,— there are no stretches of space in which this force is not manifestly at work. The vast intervals between planet and planet, between planet and sun, between star and star, once considered absolutely unoccupied, empty, void, science has discovered to be filled with a substance called ether, which, like the restless sea, is constantly in motion, transmitting waves of light and heat. Solid substances like iron and granite, once considered to be inert, without interior movement of any kind, absolutely dead, are now discovered to be in a very tumult of motion. The atoms of which these substances are composed are vortex rings whirling about their axes with inconceivable rapidity.

There is not the slightest approach to rest anywhere throughout the universe. Light and heat are but certain modes of motion. Physical life is a force which transforms the chemical properties of the soil, the water, and the atmosphere, into the tissues of plant and animal. Eight million living organisms have been discovered inhabiting a single drop of stagnant water.

Force everywhere throughout boundless space, force in the incalculably great, force in the incalculably small, and all force is one force. The great word of modern science to-day is unity. There are not many gods: there is one God. Mechanical force, chemical force, electrical force, vital force, are all but varied manifestations of one Force, of one Infinite and Eternal Force that fills the universe, of one "Infinite and Eternal Energy from which all things proceed."

"From which all things proceed," for science has demonstrated that this present universe is the result of a vast evolutionary process which, in its course, has covered countless ages. There was a time, not so very long ago, when man had not yet appeared upon the earth. There was a time when gigantic forests covered continents that were just emerging above the level of the sea,—gigantic forests affording a prodigal growth of vegetable life, which is the source of the world's fuel to-day. There was a time when only the lower forms of vegetable life peopled the primeval seas, and animal life had not yet appeared. There was a time,—when we begin to think how long ago, our brain reels and thought becomes impossible,—a time when the earth upon which we live was a fiery molten globe, like the sun itself. There was a time when the earth was but a part of the sun's diffused mass, and the sun occupied all the space from the earth's orbit to its own present centre. There was a time when the planet Neptune, earliest born of our present planetary system, had not yet been thrown

off from the condensing solar mass. There was a time when the universe had not yet been broken up into solar systems, and the material out of which worlds and suns were to be made existed only as mere diffused star-dust which filled all space.

Out of this vaporous, diffused, homogeneous material has been evolved the orderly universe, the cosmos which we behold to-day. The Force that in the beginning called light out of darkness, order out of chaos; the Force that after countless ages has set in motion such vast systems of planets and suns, each system occupying its own particular field in the heavens, each planet with its attendant satellites, moving so unerringly about its central sun, all systems combining to produce the harmony of the universe; the Force that has fashioned the earth and evolved out of a molten mass an inhabitable globe; the Force that slowly but steadily throughout vast geologic ages has introduced order, cleared the air of poisonous gases, and let the sun shine in upon the earth, and the light of the moon and the stars; the Force that gradually introduced through the law of natural selection the various forms of organic life, beginning with the primitive monera,—mere organisms without organs, leading in one continually advancing scale up to man himself, and reaching a glorious consummation in the human mind; the Force that has directed and shaped the progress of human history from the earliest beginnings of civilization up to the civilization of the last decade of the nineteenth century, constantly proceeding from the lower to the higher, evolving light out of darkness, order out of chaos in the intellectual and moral world as heretofore in the physical world; the Force that ever ministers in countless ways to the wants of every creature, keeping the air pure by the lightning and the tempest, the heat and the cold, bringing forth from the soil abundant harvests, painting the tiny flower in the grass and the delicate wing of the butterfly with as much care as the sunset sky, tuning the throats of the singing birds, making beautiful and melodious every forest and every field,—that Force, that Infinite and Eternal Energy that out of star-dust has evolved free, spiritual man, can be no mere material force, can be no blind, aimless necessity, but must be as Herbert Spencer's greatest disciple and interpreter in America, Prof. John Fiske, well says,—"must be none other than the living God." "When from the dawn of life we see all things working toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The Everlasting Source of phenomena is none other than the Infinite Power that makes for righteousness."

Now a "moral Being," "a Power that makes for righteousness," must be a Power, a Being, not below human personality, but above human personality. When Herbert Spencer says "that the Power manifested throughout the universe distinguished as material is the same Power which in ourselves wells up under the form of consciousness," he grants to the Theist all that the Theist asks. The symbol that best represents "the Infinite and Eternal Energy," back of all the phenomena of the universe, must be the symbol of free, self-conscious personality, must be a symbol suggested by the highest manifestation of God, and not by any low manifestation. Man, confessedly the goal of the entire evolutionary process, must himself furnish the standard of measurement.

In the best sense, therefore, man cannot do otherwise than make his own image of God. He must refer to the perfect God whom he serves the perfection of the highest qualities which he knows himself to possess. The more he grows ethically and religiously, the more perfect become his symbols, the more perfect is his corresponding conception. The Absolute Reality is one and eternal. He cannot change; but man's conception of this Reality continually changes, continually rises as man rises, continually grows in ethical and spiritual content as man grows.

Call what you will this Immanent Force of the ancient Stoics and of modern science, this Immanent Force which is One behind all its marvellously varied manifestations, this Infinite and Eternal Energy which is above human personality and not below it, this Reason and Ground of all finite being, he is none other than the one Eternal God of the ancient prophets of Israel, the Father of the religion of Jesus.

After all the progress that has been made in comprehending the power and wisdom of God as manifest in the new universe which has burst upon the vision of modern man, we cannot improve upon the spiritual intuition of Jesus: we cannot improve upon the symbol which he taught us when he said, "After this manner, therefore, pray ye: Our Father who art in heaven."

We hold fast, therefore, to the symbol of Jesus, filled with a content undreamed of nineteen centuries ago. With the name of our Father upon our lips natural forces and natural laws are transfigured before our very eyes. There are no natural forces which are not our Father's own immediate exercise of force: we are governed by no laws which are not our Father's own immediate manifestations of himself.

We are living in the "perpetual presence," amid the ceaseless activity of the All-wise, the Almighty, the All-loving Father. The sun that shines about us envelops us in his light; the gentle breeze that fans our brows is his living breath; the sunset glow upon the western sky is his beautiful smile, —all, all the glory of the visible universe is the splendor of the manifested God; while the tender, trusting love that fills our homes, that binds together human hearts, that transfigures the humblest lives, is the very presence of his spirit, the life of his life, for the essential character of the Eternal Father is love, perfect love.

"Speak to Him thou; for he hears, and spirit with spirit can meet.
Closer is He than breathing, and nearer than hands and feet."

"Hear, O Israel, the Lord our God is one Lord!" "In him we live and move and have our being."

"Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the night about me shall be light, even the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee."

"Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

"Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee, though I die."

I CAN BECOME BUT WHAT THOU ART.

I can become but what thou art,
Thou Life of everything;
If thou art bird with beating heart,
Then I may be its wing.

When thou art some sweet, holy voice,
Then I may be its tune;
My life may be an orchard sweet,
When thou wilt be its June.

All that thou art I may become,
If thou be what I am;
Be thou the voice that singeth me,
And I will be the psalm,

Which thou wilt hear so satisfied
In all its holy words;
Each note will fly thy heart's dear sky,
Like dawn-rejoicing birds.

Bring forth in me thy purest love,
Thy wisest, truest thought;
Then I, thy heart's ideal, shall
A perfect child be wrought,

Thy fatherhood at deepest joy
In all my quiet bliss,
And peace eternal in my heart
In answer to thy kiss. J. M. S.

COLONEL INGERSOLL'S VIEWS ABOUT THE BIBLE.

II.

If Col. Ingersoll would rest satisfied with refuting the orthodox theory of the Scriptures, many would agree with him who cannot do so now. But he is not content with destroying the infallibility of the Scriptures, or even with his destruction of Orthodoxy: he goes on to say that there is "nothing of importance" in the Bible.*

Here, therefore, I must join issue squarely with him, not in the interest of traditional-

*See his "Lecture," pp. 23-36.

ism, but in the interest of truth and liberalism; for I am sure that I speak for the vast majority of liberals and for all Biblical scholars, heterodox and orthodox, when I say that the facts stated by Mr. Ingersoll do not destroy the historic value of the Bible, except in a few unimportant details.

We might, in fact, cut out and throw away every page and passage of the Bible that contains a myth or mistake, and we would not lose more than a few hundred pages at most, while all the important portions of this Book would be left untouched.

It is the object of this paper to make this clear; and, first, while it is true, as Mr. Ingersoll alleges, that the authorship of many of the books of Scripture is unknown and unknowable, it is equally true that this fact does not, necessarily, destroy their historical value.

Some of the most valuable books we have were written by unknown persons at unknown dates. Thus the great Greek epics attributed to "Homer" were not written by a man of this name, and nobody knows who wrote them or when they were written. Mr. Grote says that "Homer" was "no individual man, but the divine or heroic father of the gentle Homerids," a company of poets who wrote under this name.* Yet he by no means rejects these poems as valueless. On the contrary, he says: "Though the particular persons and events chronicled in the legendary poems of Greece are not to be regarded as belonging to the province of real history, those poems are, nevertheless, full of instruction as pictures of life and manners. And the very same circumstances which divest their composers of all credibility as historians render them so much the more valuable as unconscious expositors of their own contemporary society." Why, then, should we grant less concerning the book of Genesis and other books of Scripture whose authorship is uncertain?

Mr. Ingersoll knows that the authorship of Shakspere's plays is questionable; and in his fine lecture on Shakspere he shows that his hero was a very obscure person, and frankly admits that "we know but little of Shakspere."† He rejects the Baconian authorship of these dramas, but he knows that many Shaksperean critics accept it. Suppose Shakspere did not write these plays, suppose Bacon did not write them, and suppose we cannot learn who did write them: shall we therefore throw them aside as valueless? Are they not masterpieces of literature, and do they not give true pictures of the times to which they refer?

Nobody knows who wrote the celebrated "Letters of Junius" that appeared in an English paper at the close of the last century. But their value as political and historical documents is just as great as it would be if it were known positively that Sir Philip Francis wrote them.* So we claim that the historic value of the Biblical histories and poems is not necessarily affected by their anonymity and uncertain authorship.

Moreover, while discussing this phase of his subject, Mr. Ingersoll failed to state a most important fact,—namely, that we do know who wrote many of the books of Scripture and when they were written; and these furnish us solid ground to stand upon and confirm the substantial truth of the anonymous histories. Thus in the Old Testament we know that the book of Hosea was written by a prophet of that name in the eighth century before Christ; the book of Amos was written by a man of that name about the same time; the book of Micah was written by Micah at the same time. The different parts of Isaiah's prophecy are, as Mr. Ingersoll says, attributed to three or four different writers; but it has been shown that a great prophet by this name wrote at least the first twelve chapters of this book and eight or ten more chapters (chapters xxviii.–xxxiii. etc.) during the eighth century before Christ. The books of Jeremiah and Ezekiel, with the exception of a few chapters, were written by prophets bearing these names in the sixth and fifth centuries before Christ. The prophecies of Obadiah, Habakkuk, and Zephaniah, were written by prophets with such names some six hundred years before Christ. The book of Haggai and the first eight chapters of Zechariah were written by men bearing such names in the sixth century before Christ. And the authorship of many other parts of the Old Testament, and especially their

* See Grote's "History of Greece," vols. i. and ii., especially chap. xxi.

† See "Lecture on Shakspere," pp. 29 and 1–11.

* See article on "Junius" in Encyclopædia Britannica.

dates of composition, have been fixed, if not with absolute certainty, at least with such a degree of certainty as to justify our use of these books as reliable histories of the times to which they refer.

I cannot give in one short paper all the facts that prove these statements; but the reader may readily confirm them by referring to such a work as Dr. Driver's "Introduction to the Literature of the Old Testament," or any other recent work on the subject. Dr. A. Kuenen's great work on the "Hexateuch," his history of the "Religion of Israel," and Renan's "History of the People of Israel," should also be consulted. Such books furnish Mr. Ingersoll with materials for his lecture, but they state many important facts which he omits.

Mr. Ingersoll himself does not deny that we know who wrote the prophecies referred to above. He thinks they do not contain much that is important, but he does not deny that we know when and by whom they were written. And, if he were to do so, he might be easily refuted from the writings of the able and liberal scholars just mentioned.* What is true of the Old Testament is still more true of the New. We do not know who wrote the Gospels, but we do know that Saint Paul wrote the four Epistles to the Romans, Galatians, and Corinthians; and Renan and other radical critics give strong reasons for believing that he wrote several of the other Epistles, while all of the books of the New Testament were written within a century after the death of Jesus. Moreover, the critics have shown that the Gospels, though not written in their present form by the persons whose names they bear, were largely based upon materials furnished by Matthew, Mark, Luke, and John, and therefore they are of much more value than Col. Ingersoll would have us believe.†

But more important than his failure to state the above facts about authorship of the Biblical books is Mr. Ingersoll's assertion that they contain little or nothing of importance!* If that statement were true, the ablest scholars of Europe and America would have to be condemned as fools; for they have written scores and hundreds of volumes on the history and religion of Israel, in which it was assumed, or rather proved, that the Biblical books were substantially reliable and correct in their statements. A number of people who heard Mr. Ingersoll's lecture in this city told me that it would have led them to believe that the Bible was not worth reading if they had not known better; and it is because this is an utterly false impression and conclusion that I desire to do what I can to refute it. Before giving my opinions, however, let me quote the opinion of the father of Agnosticism, Prof. Huxley, concerning the Bible,—an authority which should be accepted by Mr. Ingersoll. "Many seem to think," says Huxley, "that, when it is admitted that the ancient literature contained in our Bibles has no more claim to infallibility than any other ancient literature, . . . nothing remains to be done but to throw the Bible aside as so much waste paper. I have always opposed this opinion. It appears to me that, if there is anybody more objectionable than the orthodox Bibliolater, it is the heterodox Philistine, who can discover in a literature which in some respects has no superior nothing but a subject for scoffing and an occasion for the display of his conceited ignorance of the debt he owes to former generations." †

Mr. Ingersoll says that there is "nothing of importance" in the Hebrew prophets, and he calls them harder names than those applied to him by orthodox theologians. But Huxley says: "In the eighth century before Christ, in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as great an inspiration of genius as the art of Phidias or the science of Aristotle. 'And what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?' If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures, the

* See his "Lecture," pp. 33-35, for his statements about the prophets.

† Consult Dr. Cone's "Gospel Criticism," Martineau's "Seat of Authority in Religion," Davidson's "Introduction to the New Testament," Renan's "Origins of Christianity" ("Life of Jesus," "Saint Paul," and the "Apostles"), Keim's "Jesus of Nazara," Strauss's "Life of Jesus," Bleek's "Introduction to New Testament," Westcott on the "Canon," etc.

* See for this assertion his "Lecture," pp. 23-36.

† Huxley's "Some Controverted Questions," p. 38.

perfect ideal of religion."* If the Hebrew prophets can bear comparison with Phidias and Aristotle, surely their writings ought to be considered worth reading! If they contain "the perfect ideal of religion" from the agnostic point of view, they should be accepted by Col. Ingersoll.

Our sceptic says that the Bible is "the enemy of liberty."† But hear what Prof. Huxley says: "Throughout the history of the Western world the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the Magna Charta of the poor and oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends on the uprightness of the citizen so strongly laid down. Assuredly, the Bible talks no trash about the rights of man, but insists on the equality of duties, on the liberty to bring about that righteousness which is somewhat different from struggling for 'rights,' on the fraternity of taking thought for one's neighbor as for one's self. So far as such equality, liberty, and fraternity are included under the democratic principles which assume the same names, the Bible is the most democratic book in the world."‡ When Mr. Ingersoll calls the Bible an "enemy of liberty," he fails to distinguish between the Bible's real teaching and men's misinterpretations of that teaching. It is a striking fact that the Italian Renaissance did not attack the errors of the Church, because, no doubt, it was based on the Greek and Roman classics, not on the Bible.§ But in Germany the Renaissance assumed a religious form, and Luther and his associates overthrew the political and papal power of the Church by an appeal to the Bible. Long before his time John Wycliffe in England and John Huss in Bohemia had attacked the political and ecclesiastical tyranny and errors of their time by an appeal to the Scriptures. In the light of such facts it is simply amazing that the Bible should be said to be "an enemy of liberty." It is neither an enemy of political nor of intellectual liberty. Newton was a Christian, and Copernicus was a canon in the Church, and Kepler was an earnest believer in the Bible. They claimed that their teachings were consistent with the Scriptures, but it was the Church and the clergy who antagonized and persecuted these men. The same "conflict" has arisen, and been fought out between geology and theology, and biology and theology. In every case the scientists themselves have claimed that the Bible was no enemy of science and intellectual liberty, but it was the half-informed or ignorant clergy that opposed them. This claim is true, and it is unjust to hold the Bible responsible for the commentators' errors and intolerance. The fact is, the Bible, so far from being an enemy of liberty, may easily be shown to be the greatest friend of the people and the greatest enemy of tyranny that may be named. The Hebrew prophets, one and all, were the boldest opponents of the tyrannical rulers of their time and the uncompromising advocates of popular rights. Hear what Isaiah said to the greedy land-grabbers of his time: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Hear what he says to the drunken princes and nobility of Jerusalem: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord" (Isaiah v. 8–12). Hear what he says to the unjust judges and lawmakers of his time: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (x. 1, 2.) Has Col. Ingersoll ever denounced the greed of modern land-owners, the moral rottenness of modern society, or the unrighteous decrees of modern legislators in severer

*"Controverted Questions," p. 72.

†"Lecture," pp. 5, 6.

‡"Controverted Questions," pp. 39, 40.

§See Beard's "Hibbert Lectures on the Reformation," Fisher's "History of the Reformation," D'Aubigné's "History of the Reformation," etc.

terms? If so, he ought to be a friend and an admirer of Isaiah. Isaiah was no peasant or "labor agitator," but he was an aristocrat, and spent his days at the court of Jerusalem,—the counsellor of kings and the associate of princes and nobles; and yet he was the friend of the people, and boldly denounced the errors and crimes of the ruling classes.

Again Mr. Ingersoll asks, "Is there anything to be learned from Hosea and his wife?" Yes, I reply, we may learn a great deal from this prophet. In the fourth chapter of his book, for instance, he sternly condemns "the inhabitants of his land" for their "swearing and lying, and killing and stealing, and committing adultery." There was "no truth nor mercy nor knowledge of God in the land," he said; "but they broke out, and blood touched blood." We know lands to-day where lying, stealing, murdering, adultery, and swearing prevail; and we fancy that Hosea's denunciations of these evils might better be repeated instead of saying he teaches us nothing of importance. In this same chapter and throughout his prophecy Hosea denounces the idolatry, the priestcraft, and the oppression of his age as strongly as Mr. Ingersoll denounces these evils.

Amos, the contemporary of Isaiah and Hosea, also champions the cause of the poor. The people of Israel, he says, "turn judgment to wormwood, and leave off righteousness in the earth. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." He then goes on to tell them to "seek good, and not evil, to hate the evil and love the good, and to establish judgment in the gate" (chap. v.). Any objection to that? Do we not need an Amos to-day in this "glorious republic of ours"? In the same chapter our prophet denounces the feast days, the solemn assemblies, and the sacrifices of the Jewish Church in as strong terms as Mr. Ingersoll uses in exposing the errors of Orthodoxy; and he and the prophet should therefore be friends.

Jeremiah, whom Mr. Ingersoll calls a "traitor," a "pessimist," and a horrid "mugwump," was one of the greatest men of his time; and his words are of eternal importance. During Jeremiah's lifetime his land was devastated by the sword of the foreigner, and he saw his countrymen taken into captivity at Babylon; and I fancy that, if Mr. Ingersoll had been in the prophet's place, he would have been a greater pessimist and mugwump than Jeremiah was. As for the charge that he was a "traitor," I confess I see no meaning in it, unless the telling of the truth and the rebuke of royal depravity and foolhardiness constitute treason; for this is what Jeremiah did. Nowhere—in the Bible or outside of it—can be found a more passionate devotion to one's country than is found in Jeremiah's prophecies. "Oh that my head were waters [he exclaims], and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Chap. ix. 1.) Any treason in that? Has Mr. Ingersoll ever wept fountains of tears over the miseries of his country? has he ever been cast into dungeons and slimy pits, as Jeremiah was, for the sake of his principles? I fancy not, and so it is unbecoming and unjust in him to bring such charges against one of the most fearless preachers and one of the truest patriots of history. (See Jer. xxxviii. 6–13 for the imprisonment of the prophet in the dungeon.)

Like all the prophets, Jeremiah was a friend of the people and a denouncer of the superstitions and errors of his time. Thus he says to the smooth-tongued hypocrites of his day: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever" (Jer. v. 20–31, etc., and vii.) Any treason in that? Is it not just as important to-day as ever that

justice should be done and wicked men should amend their ways?

Even "Jonah" should be admired, and not ridiculed by Mr. Ingersoll; for, really, the writer of this strange book was a sort of Hebrew Ingersoll! The book of Jonah is one of the few books on liberalism to be found in Hebrew literature. Its author agreed with Tom Paine and Mr. Ingersoll that the Jews were not the chosen and exclusive people of God. On the contrary, he held that God was the God of the Gentiles as well as of the Jews; and so he made his hero Jonah go to the heathen city Nineveh to preach repentance and salvation to that city. Its miracles are absurd and even silly; but the central thought of this book is accepted by all scholars, radicals and conservatives alike.

And so I might quote passage after passage from the prophecies to show that the prophets were great thinkers and reformers, and that they were advocates of political liberty and justice and a higher form of religion than that generally prevalent in their time. But the passages quoted must, for lack of space, suffice; and, since Mr. Ingersoll offers no proofs of his sweeping charges against these great and good men, the arguments I have now advanced ought surely to counteract his assertions. The fact is, the Hebrew prophets were the progressive men —the heretics and reformers—of their time; and, while they were not infallible, they deserve to be ranked with the great sages and seers of Rome and Greece. Isaiah was as great an orator and statesman as Demosthenes or Cicero. He was as profound a moral teacher as Socrates, and as true a reformer of religion and politics. And the other prophets compare most favorably with other great moral and religious teachers of antiquity. As Huxley says, their conception of religion was "as great an inspiration of genius as the art of Phidias or the science of Aristotle."

When, however, we turn from the prophecies to the histories of the Old Testament, beginning with the book of Exodus and extending right on through Leviticus, Numbers, Deuteronomy, Joshua, Judges, First and Second Samuel, First and Second Kings, and First and Second Chronicles, we descend to distinctly inferior literature; and it is in these histories, whose authors and dates of composition are unknown, that Col. Ingersoll finds the chief defects which he points out in the Bible. It must be admitted that these histories are no more infallible than any other ancient books. But it must also be insisted that the Biblical histories are as reliable as other ancient histories are. The History of Babylonia, for instance, written by Berosus, contains legends of the creation similar to those in Genesis, and it has other defects; and yet it is accepted by all historians as a most valuable document.* The History of Egypt by Manetho is a very fragmentary and defective narrative, and yet it is of great value.† So the History of the Jews by Josephus, the "History" of Herodotus, the so-called "Father of History," and all other ancient histories contain many mistakes and defects. But they are not for this reason rejected as valueless. Why, then, should we reject the historical books of the Bible? It is quite easy to show that their truths are far more numerous and far more important than their errors; and, if we were to reject these books, as Mr. Ingersoll says we should, as of no importance, we would have to reject, on the same principles, the histories of Egypt, Babylonia, Greece, and Rome; and, in fact, all histories, for none of them are infallible. Considering the tremendous part that the Jewish nation has played and still plays in the world, its history is of as much importance as that of any other nation; and its history is found in the Bible.

The Bible histories are confirmed in several ways. In the first place, as already stated, we know when and by whom the prophecies were written. They take us back to the eighth century before Christ, and they contain a great deal of the history of their times and even of earlier times. Ever since Dr. Kuenen wrote his great History of Israel, twenty-five years ago, it has been customary to begin the study of Israel's history with the prophecies. These correct, confirm, and supplement the books of Kings and the other historical books. Then, too, the ancient

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* See article on "Berosus" in Encyclopædia Britannica, Josephus "Against Apion," Book I. 19, and Rawlinson's "Ancient Monarchies," vol. ii., "Fourth Monarchy," Babylon, etc.

† See article on Manetho in Encyclopædia Britannica, Rawlinson's "History of Egypt," and Josephus "Against Apion," Book I. 14, 15, and 26, etc.

monuments of Egypt and Babylonia, which have been deciphered in recent times, throw considerable light on the history of Israel, and, as far as they go, they confirm certain important details of the Biblical histories; and in various other ways the substantial truth and value of these books are established.

As to the poetical books of the Bible—the Psalms, Job, etc.—which Mr. Ingersoll so depreciates, I have only this to say: If he understood the Hebrew language and had studied the Hebrew literature as faithfully as he has Shakspere and the Greek and Latin poets, he would have been more competent to pronounce judgment on these books. But no one can appreciate the beauty and force of a poem from its translation. Those who know Homer's or Goethe's poems merely through the translations cannot justly estimate their poetical value. The greatest Hebrew scholars of the day—men as free from theological prejudice as Mr. Ingersoll is—tell us that the Psalms, Job, and other poetical works of Scripture are masterpieces of ancient literature, and must be classed with masterpieces of Greek and Roman literature.

Then the morality and religion of the Old Testament need give us no trouble in view of what has now been said. We freely grant that the early Hebrews had low ideas of God and morality, and we do not accept their views. The ideas of the prophets were much loftier and truer, and yet they are not infallible; and I for one hold a different view of God from that of the prophets or that of the orthodox church of to-day. Jesus himself rejected some of the moral (or immoral) teachings of the Old Testament. "Ye have heard that it hath been said [in Exodus and Deuteronomy], An eye for an eye, and a tooth for a tooth; but I say unto you, That you resist not evil." Here Jesus rejects the Old Testament doctrine of retaliation; and he also rejects its teaching on marriage and divorce and on oaths. Certainly, his disciples should not be required to accept what he rejected. The fact is, the doctrine of evolution, which Mr. Ingersoll accepts as well as myself, completely solves this problem. It teaches that religion—the religion of the Bible as well as all other religions—was a slow and gradual development from lower forms of belief; and it is as foolish to require us to accept the errors of the early Hebrew writers as it would be to ask us to use one of their small, rude vessels in place of one of our ocean steamers, or to hold on to their stone axes and rough agricultural implements instead of using our improved machinery. We must judge the Bible at its best and accept its most highly developed moral and religious ideas, not its crudest statements. Its early chapters are most valuable, however, and, in fact, quite indispensable as a history of the development of its noblest and truest principles; and this is the way all the best authorities on the subject now regard the Bible. They turn to Jesus and the prophets for religious and moral instruction, not to Moses and the Judges, the kings and priests of early times.

As to the laws of Israel, which Col. Ingersoll considers so barbarous and inhuman, I might easily show that they compare most favorably with the laws of ancient Greece and Rome, and, indeed, with many modern laws. But I need only refer to and emphasize Prof. Huxley's statement already quoted. Even the law on slavery (Ex. xxi. 1–11) is far more merciful than Mr. Ingersoll would have us believe. In that day slavery was universal. It was no new thing in Israel. Moses did not establish it; but it had existed for thousands of years. It would have been utterly impossible for Moses or any other reformer to have destroyed it either by a law or a war. Our own recent experience with this evil, even after three thousand years of progress in civilization, shows how hard it is to destroy this monster evil, and how impossible it would have been to have done so in Moses' day. But he did the next best thing,—he limited it and modified its barbarity. He decreed that slaves should be freed every seventh year, and he forbade the selling of women to a foreign nation,—one of the most cruel practices of antiquity; and in other respects, too numerous to mention in this paper, Moses showed himself a reformer.

Finally, I am sorry that Mr. Ingersoll felt called upon to depreciate the teachings of Jesus. Not that I object to a criticism of Jesus' character and teaching, but our critic has radically misunderstood and misinterpreted the great Teacher's utterances.

Thus he quotes Jesus' words, "Resist not evil," and asks, "Is there any philosophy, any wisdom, in this?" Most assuredly there is! Jesus was here, as I have just shown, annulling the old Jewish law of retaliation,—"an eye for an eye, and a tooth for a tooth." He taught the grandest truth ever uttered by man when he said, as he did in these words, that we should "overcome evil with good." How else can you overcome evil? If you return evil for evil, you will simply multiply evil; and Mr. Ingersoll himself does not believe in revenge. Again, he quotes Jesus' words, "Love your enemies," and asks, "Is this possible?" and "If you love your enemies, how will you treat your friends?" If you hate your enemies, I reply, and return evil for evil, whom will you forgive? Certainly you cannot forgive your friend, for he will not injure you so as to need your forgiveness. Does Col. Ingersoll believe in forgiveness? I am sure he does. Then he must forgive his enemy; and, just so far as he forgives injuries, just so far does he return good for evil, and love his enemies.

So I might refute every one of his criticisms of Christ's teaching,* but it is not necessary; and I must hasten to a close.

He asks, "Why should we place Christ at the summit of the human race?"† We should not, I reply, unless he deserves it. I have no desire to magnify the greatness of Jesus. If he made mistakes, I should not accept them; but Mr. Ingersoll has not yet shown that he did make mistakes. If he were imperfect, and he himself certainly did not claim to be as good as God (Mark x. 18), I should not imitate his imperfections. But I have carefully studied his history and character, and I have compared him with other great teachers,—Zoroaster, Buddha, Confucius, Socrates, and the rest; and I am convinced that the teaching of Jesus is superior to their religious systems, though I freely and fully recognize their merits. Lest you think, however, that I am prejudiced in Jesus' favor, I want to quote the French Ingersoll's opinion of Jesus.

"This sublime person," says M. Renan, "who each day still presides over the destiny of the world, may be called divine, not in the sense that Jesus has absorbed all the divine, but in the sense that Jesus is the person who has impelled his fellow-men to make the greatest step toward the divine. Humanity, in its totality, presents an assemblage of low beings,—selfish, superior to the animal only in the singular particular that its selfishness is more reflective. Still, from the midst of this uniform depravity pillars rise toward the sky, and testify to a nobler destiny. Jesus is the highest of these pillars that show man whence he comes and whither he ought to tend. In him was concentrated all that is good and elevated in our nature. Let us then place at the highest summit of human greatness the person of Jesus. Let us not be led astray by sneers in the presence of a legend that keeps us always in a superhuman world."* We therefore place Jesus at the head of all the great religious teachers of history because he deserves it.

These, then, are the restrictions and criticisms I would make on Col. Ingersoll's lecture on the Bible; and they are made in the kindliest spirit and from the sincere conviction that Col. Ingersoll (unintentionally, perhaps, but no less really) underestimates the Bible and Jesus. I feel quite sure that most of those who hear his lecture come away, feeling that the Bible is not worth reading. This is the impression that his lecture would make upon me if I did not know better, and yet it is an utterly false impression. While, therefore, we freely admit that the science of the Bible is false, its miracles never happened, the morality and religion of the early Hebrews were low and degrading, and the authorship of many of the books of Scripture is unknown, yet we maintain no less firmly that these defects are greatly overbalanced by the merits of the Bible. We know when and by whom most of its books were written, and these confirm its other anonymous books in all essential details. Its noblest conceptions of religion and morality are eternally true, and will be accepted in the future as in the past, while its errors will be rejected. Jesus will remain the religious leader of the most highly civilized nations throughout the future as he has for eighteen centuries, and

*"Lecture," pp. 55-59. †*Ibid.*, pp. 62-65.

*"Life of Jesus," chap. xxviii., on "Character and Work of Jesus."

our attacks on him and the Bible will only serve to reveal their real character and authority.

If Mr. Ingersoll would only do as much building up as he does tearing down, he would render the cause of liberal and rational thought a far greater service than he can by omitting half the story. He unquestionably has the ability, knowledge, and eloquence that would enable him to handle this subject in a way to promote true liberalism far more than he can by the methods he employs. If he could only lay aside his early prejudices against the Bible sufficiently to see its truths as well as its errors, he would find in its noble characters a theme full worthy of his oratorical powers; and he would get a larger hearing and do more real good. However, every man must be allowed to adopt his own method in attacking or defending truth, and I trust that what has now been said will, at least, convince the reader that there is much to be said on the other side of the questions our sceptical friend discusses; and this, too, from the liberal as well as from the orthodox standpoint.

HOWARD MACQUEARY.

THE ETHICAL VALUE OF JESUS.

We think of ethics as the right adjustment of our lives to their conditions. Certain things must be done in a certain way, if a certain result is to be achieved. The doing of these things has indeed their retroactive results in mind; but their chief energy is in the adjustments being made for present comfort, for a present fitting into the grooves of public opinion. Darwin studied how nature built up her achievements, how certain adjustments were made in order to reach certain results. I think that ethics can have a large and powerful enforcement from Darwinism. Of course, the ethics of selfishness climbing up into its excellence, but I think also the ethics of unselfishness helping the man, the race, climb up into excellence; for even through Darwinism it is written that nothing liveth unto itself and nothing dieth unto itself, for, whether a thing lives or dies, it belongs to the perfecting whole. But we would think more of duty in this all, of hard and fast lines by which we must live, whose obligations we must fulfil.

The maker of a violin has certain severe duties to do in fashioning the wood to its work. In this there may be pleasure, there may be enthusiasm. Yet he may be a maker of violins as a good mechanic only, doing his stint of work that he may get his meed of reward, not loving music at all or not being able to make it or to understand it when made. So a man may set himself to live an exact life, a good life, as we see it, of father and neighbor and citizen; and yet there be something lacking,—a dull sort of a living of his life without appreciating the spiritual music which may sing from such a faithfulness, without any emancipation from a matter-of-fact life, as a matter of course doing these things, as he would eat what is set before him from habit and from necessity.

So in the State there may be an adjustment of laws and their execution in this matter-of-fact way, accomplishing what we call justice; and yet it may be a great mechanism, and not something pulsing with the beautiful life of justice.

But Nature while working, as Darwin saw, for her results, works for those results in a living, happy, enthusiastic way, and centres the enthusiasm of her being in those results. So that as a poet or an artist loves flowers, so nature meant them to be for the æsthetic results on man, so the violin is that it may thrill the air with its beautiful soul, the living result being a main thing. So in the legal part of government it should have heart, it should be alive with the thought and enthusiasm of man, not a mere machine grinding out certain results.

I appreciate what was at the heart of those who have spoken about mere morality. Before that became the phrase of a theology slaughtering righteousness, some simple hearts perceive that there was a difference between simple rectitude and what we call spirituality; that life is more than a mere mechanical adjustment of life to life, of act to act, so that the least amount of friction might take place. They felt that the how things are done is not the sole and absorbant thing about life; but the things done, the blossom led forth, these had some place. Life must mean more than meat and the body more than raiment. So that mere

morality is not the great and divine thing, but morality and something more, morality and life, morality and spirituality, morality and a generous uncalculating love. There may be certain righteous adjustments between man and man, between parents and children; but to reduce these to rule and make them simply moral is to slay the very heart out of them. Think of loving one's wife by rule, one's children by precept. This, however fair and just, however wise, is but the grave of love. And this Puritanism tried and froze up love in freezing up the fountains of love's enthusiasm, of love's spontaneity. Hearts that might have beat warm as summer days, filling all the fields with the glory of harvests, frozen beneath some severe idea of duty, of cold moral adjustment, of selfishly calculated salvation.

I appreciate as well the fact that our ministers, seeing the falsehood of this distinction as pressed into a lifeless and mechanical theology, have set themselves to the tasks of exalting morality, of seeing that ethics is the foundation and building of the universe, the foundation and building of any beautiful true life. This protest is right; but in making it they spiritualize ethics. They bring in this element, which some of the simple true souls of the past felt were needed,—an element which was always foremost with Jesus, which pulsed through his words as the very life of their enthusiasm.

When first reading Darwin, one experiences a chill. His day clouds, dampens, darkens, his sky narrows, simply because there is here just this idea of how things are put together, no enthusiasm for the things themselves. There is here an abundance of material to teach and enforce Puritanical duty; little or nothing of the enthusiasm of love. Flowers and birds and beasts, even man, do not appeal to you from their love-side, simply from their duty-side, from the side of their adjustments and relationships, their necessities. It takes the poet, the spiritually-minded preacher, to follow up Darwin's facts and his great theory, in order that it may be saved from its mechanism, and become a living blessed factor in our thought of the universe. And so such preachers as our own Powell in his "Our Heredity from God" saves Darwinism from being a mere duty thing, like the lives of the Puritans, and makes it into a spiritual loving, as Jesus made human life and human service.

A man may love a bird because of the wonderful way in which it is put together, as he loves the adjustment of things unto ends. He is in the sphere of morals, of mere duties. A man may love a bird for its bird's sake, for its song's sake, as Keats his nightingale,—

"Light-winged Dryad of the trees,
In some melodious plot
Of beechen green and shadows numberless,
Singest of summer in full-throated ease."

Or as Riley puts it,—

"For the song's sake, even so,
Humor it and let it go,
All untamed and wild of wing,
Leave it every tenderling.

"Be its flight elusive. So,
For the song's sake, even so,
Yield it but an ear as kind
As thou pressest to the wind.

"Who will name us when the seas
Have sung on for centuries?
For the song's sake, even so,
Sing, O sea, and breezes blow.

"Sing or wave or wind or bird,
Sing; nor ever afterward
Clear its meaning to us. No:
For the song's sake, even so."

The one is like the mere ethical life; the other, like the life of ethics thrilled and filled with the spiritual, with every renewing emotion.

But, as some of our preachers show, these, too, are not to be put into antagonism. They are one, as stalk and flower are one, as bird and its song are one, as duty and its love are one. And yet we can and do think of them apart, as we think of a tree and its fruit, of a bird and its song, of duty and its love, apart.

Epictetus, Aurelius, are fine ethical writers. They help us to the idea of the adjustment of ourselves so to the universe as to escape the greatest measure of suffering. For the quiet philosopher who has grown weary with thinking, and settles back into a quiet selfishness to watch the puzzling procession go by, these writers have great value,—great value in helping on in the simple matters of duty.

But, compared with Jesus, they are lacking in just this that we call the spiritual, this which is the outflowing of an enthusiastic love. They help one to an adjustment of life so as to escape the greatest amount of friction. But Jesus gives us an enthusiasm for life, an enthusiasm for ethical adjustment, a realization of the universe as a spiritual home, as of man greater and diviner than the merely external life by which he adjusts himself to duties, to comforts. He is a child of God, of immortality, of an ever-unfolding order of full and beautiful life. With him one is not adjusting this thrilling experience we call life to the material conditions in the midst of which we must at last finally perish, but filling himself full of the pervasive spirit that creates all, entering into a realization of the indwelling Father. With him there is an adjustment of self and life to present material conditions, but not as the supreme thing, only as a stalk adjusts itself to its environing necessities in order to the nourishment of itself, in order to the growth and expression of itself, all the while intent on unfolding its blossom in the infinite sky that tenderly invites and wooes. These would have you fit your bits of maple perfectly together, that, enjoying seeing things come out as planned, as they ought, enjoying the avoidance of friction which might squeak and make an uncomfortable discord; but their great end is avoidance of the discord, the achieving of the thing planned. Jesus is as careful that all the parts may fit, avoiding as much friction as possible, avoiding the discord; but his passion is set upon the perfected violin for its music's sake. "For the song's sake, even so." And this is a difference between mere moral life and moral life flowing from the spiritual, the affectional,— a difference that does not abide in our thought, and ought not to put them into hurtful antagonisms, their unity recognized, the truth seen that each is essential to the other, that together they make the perfected whole, as the violin and its tune, useless each without the other, together making that joy to gladden the winds.

Life is a unity, the lowest atom and the highest essential to man; the most hidden, tiniest root playing its part unto the grace and fragrance of the blossom, unto the sweetness and nourishment of the fruit. We need the right adjustments in the duty sense: we need them as the enthusiasm of love, as the joyous spontaneity of life. And so it is that the spiritual value of Jesus is his ethical value. He approaches ethics from their spiritual side, the righteous life, streaming down out of the heart of God, rather than alone working up the ways of patient adjustment into the blossom of life and man. Violins are born in a heart's enthusiasm for music, a life impulse that must express itself; and so with that enthusiasm glowing in the heart the patient work of building up the violin is done,— the ears not haunted with a fear of discord, the heart not simply careful for right adjustments giving pleasure in themselves, but the ear filled with music, the heart filled with the passion to realize in outer air its dreams of melody.

The ethical value of Jesus is because he sets one unto the achieving of righteousness by the inward impulse. From within out is his method, even as it is nature's. When we build flowers from the outside, they are wax or paper or carven wood, lifeless. But, when Nature makes flowers, she builds them from within out by the power of life; and they are these darlings of the woods that enchant the eye and nostril. Invention is born of an inward impulse, by a flash of insight. It is first an impalpable idea. Then, with its enthusiasm in the inventor's soul, it is wrought out by a patient and suffering toil, but in the heart of the suffering something like the mother-love that hallows and sweetens travail. As Paul might have put it, first that which is spiritual, then that which is natural,— spirit working out in nature, not nature working up and refining into spirit; the spiritual working out into the material, not the material alone and unaided becoming the spiritual; life from life, and matter nowhere spontaneously generative.

Again, Darwin's thought of the earth building itself, largely, if I may so say, from without; here some accident that developed it in this way or in that; here something assaulting from without, requiring some new defence, and in that some change of nature. But some men see righteous life build itself up, adjust itself. This is not the full, sweet truth. It is a work of expediency rather than a work of the everlastingly right. But Jesus sees ethics as a spirit, as an idea work-

ing itself out, and by its inherent righteousness working what modifications may be demanded for its fullest expression in the whole of life. And this is the ethical value of Jesus: that morals are living things, that righteousness is not an expediency, but something belonging to the nature of things, to the nature of God, who, while in all, is yet above all, the everlasting that moves through the procession of the temporal and changing. It is an ideal life to be wrought out in the midst of present world conditions. One by this grace of Jesus builds the violin of his life with the ethical music haunting his ear, and unto this fine end are all the adjustments made. The one feels its way along, guided by circumstances, doing this or that as occasion may arise. The other knows what it wants to do, what are to its thought everlasting verities which it wishes to work out. And so it guides circumstances, is not the mere drift on the surface of life's stream, but the master of that stream, commanding it to noble issues.

That the universe is a moral thing, righteousness in its nature, a part of which nature, man, is working himself out in a large measure of freedom,— this is the standpoint of Jesus. And from this standpoint he multiplies an enthusiasm for ethics, as the sun kindles in the fields an enthusiasm for harvests. There is a broad-belted world of difference between doing a thing with or without enthusiasm. One is heavy, listless work, drudgery that counts the strokes of toil, and the hours that may do good work, but not the best. The other has joy in the heart, light in the eye, and enthusiasm in the arm. Time flies all too quick; and the hand cannot work fast enough, carefully enough. So tell a man of duty what is the highest and happiest life under present conditions, and he will disregard you altogether, or go to work at its self-denials as if they were a heartless and hopeless drudgery. But give him an enthusiasm for such a conduct, such a life as you would have him live, and at the tasks of that life he is no more a drudge, but a happy, enthusiastic artist. And so it is that somehow Jesus makes holiness so beautiful that we love it with irresistible love, and strive with joy in our hearts to achieve it. He shows us such an enrapturing vision from afar that we care not for the pangs of the journey: we must haste across until the happy country is ours. Herein is his great leadership, that he marshals us with an enthusiasm for an ideal of righteousness. And, from Paul on, men have not counted their lives as dear to them, so that they might follow this enthusiasm to its glorious end, doing everything they can for the realization of this ideal life, not simply in themselves, but in all men.

And, besides this approach of ethics from its spiritual side, this enthusiasm which he kindles in men's hearts for righteousness, there is the element of personality. There are rare natures who, for an abstract principle,—if there are such,—for what resembles and seems such, can risk every sacrifice, and be faithful with every faithfulness. Such have their flower in Epictetus, in Aurelius; and they can count through the centuries a large discipleship. Such show a splendid heroism, like those who seek the north pole, expecting to find no new world of warmth and harvests, but only that abstraction which we call an earth's pole. But the highest ethical results come from an enkindling personality. Even Napoleon's armies grew enthusiastic in their bravery because of an attachment to the person of their great general. Their enthusiasm was kindled by a great personality; and the spirit of the army was expressed by a young soldier, who, when wounded, said, as the doctor was probing the wound in his breast, "Probe deeper, doctor, and you will find the emperor's heart." And so for the ethics Jesus taught, which ethics meant a righteousness born of conformity to the laws of one's own nature, of the universe, but not conformity to mere laws, but laws that sprung from the bosom of an everlasting love, that were filled with a tender and holy presence, not even a sparrow falling but that that divine presence was wounded in its little death,—which ethics meant at their centre devotion to the welfare of others, the giving up of self, that so the lives and personalities of others might be enriched in all sweet and holy life. There was himself, in a beautiful personality, living out what he taught, showing its beauty forth in a life not to be resisted. Then there was the putting of it all on the basis of personal loyalty to him. It was this that made the devotion of his disciples glad for imprisonments and torture and death because for his sake. It is this that

has made the Christian centuries full of a splendid heroism. Saying what we may about the perversions of the Church, about its wickednesses and cruelties, this enthusiasm for the personal Christ has wrought wonders in the world, has made ethics a passion in many a soul, the moving centre of a sacrificing life. It is this that takes hold of wicked, dishonest men, and makes them into saints, purifies them, and fills their lives with good words and works. We might go down into the slums with simple ethical teachings, helping people how to order their lives, how to make clean and happy homes, how to escape from their vices, without ever naming the name of Jesus or perhaps thinking of him. Yet even here it is our personalities that move, these ethics alive in us that win. But let the name of Jesus be taken, the conceptions of him as a spiritual presence, and there is accomplished just such work as the slum sisters of the Salvation Army do. They, kindled by this great ethical personality, kindling these forlorn hearts with the same great personality, lift them upward as on the wings of a new life.

By his ethics kindled into a flame through his personality, Jesus is in a resurrection and life, still at work among men. And herein is his great ethical value, enthusiasm for his personality as a spiritual presence. And just as it is easier to make a home what it ought to be, when the heart is aflame with love for wife and children, than to make it in an idea of devotion to an abstraction meaning one's personal comfort, so it is easier to live a life passing for holiness, when the warm personal love of the Christ is inspiration and motive.

Jesus makes ethics not alone an attachment to himself, but an attachment to God, as an eternal and loving personality, always and everywhere present in his creation, secret and creative in man, to be called forth by the deep desires of the human heart into a creative activity within the conscious life man lives. We love a sparrow, are kind to it because within it dwells our beautiful and tender heavenly Father. A lily has new beauty and fragrance to us because dwelling within it, causing it, is our beautiful and tender heavenly Father. We love the grass weaving itself the humble glory of all the earth, because dwelling within it, making it the dear service it is, is our beautiful and tender heavenly Father. And so we have a new appreciation of the fruit that delights the eye and satisfies the hunger, because dwelling within it, causing it, ripening it, is our beautiful and tender heavenly Father. And man has a new sacredness to us because dwelling within him, his cause and humanity, is our beautiful and tender heavenly Father. This divine presence, living his life of love in all his creation, is the inspiration to every loyalty a man should know to the principles of righteousness. Instead of law speaking righteousness by the granite lips of irresistible necessity, righteousness is tender on the lips of a friend and Father. It is easier to be persuaded by this truth of an indwelling God, such as Jesus believed and taught him to be, to do the right, than by absolute and unswerving necessity; as much easier as to go forth to righteousness with the warm kisses of wife and children upon the lips than with putting one's lips to the cold, pulseless, and unreplying lips of the Sphinx, and doing right in the presence of a mystery that is like granite, and may be cruel and kind, may be making life and destiny great or mocking it all with its cold and selfish cynicism. By his making all the laws of righteousness spring from the bosom of an everlasting love not afar, but near and in us all, he has given a value to ethics which we cannot estimate. He has poured into them sweet and holy meanings. He has made them no hard and relentless taskmasters, but dear and tender and helpful friends. He has taken them out of their great hard stranger-hood, and made them home and fireside and loved ones within our hearts.

And in this he has given to them the value of the eternal. They are not a passing arbitrariness of our little feverish day. They are everlasting, everlasting beauty and right and love and life. They have everlasting meanings, an eternal worth. They give this worth and meaning to our poor dull lives. Heaven with its eternity opening into the humblest heart; the humblest heart made rich with what makes the glory and greatness of God. From every humblest duty done, the eternal visioned, made one with us, we at transformation in its fadeless glory. Ethics other than this may be of cowardice, of expediency, of vanity

This is of conscience, that dear and holy presence of the everlasting God in his children; and as one has said with him, Cowardice asks, "Is it safe?" Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" but Conscience asks, "Is it right?" Nor cowardice, nor expediency, nor vanity, can build an ethical system upon a rock. Upon the sand they build, to be tossed into chaos at each severe storm. But conscience enforced by God, by an eternal life, builds its ethics upon a rock; and the rains fall and the winds blow, all storms at fury upon it, and it stands because founded upon a rock. When I am certain that the universe conspires and is to bless the right act, the right life, the living of it under any conditions has an overwhelming grandeur. When I know that the right act and right life make me at one with the everlasting order, beauty, and joy of the universe, I can be regardless of expediency and policy and vanity and any passing gain of time. I can rise superior to emperors, to tortures, to every misfortune that may come upon me. I may be like the Lazarus that lay at the rich man's gate, full of sores, this world life turned into one great ache and disappointment; yet in my immortal nature I may be at glory of fellowship with the highest angels, with the deathless Father in heaven. I may be royal and rich in the true riches, nor moth nor rust corrupt, nor thieves break through and steal. This help which Jesus gives by making right everlasting makes the man everlasting. The problems are not worked out in the span of this fleeting earth life. It is eternity's problem; and so hope and courage sing ever in the soul passioning, suffering in living out the highest ideals of righteousness which we or any prophet soul may glimpse from their Pisgah or their Olivet.

So the ethical value of Jesus, great in many ways, is great here, in that it approaches morals from the spiritual side, giving an ideal to work out, not something to chance at by daily expediency. He gives enthusiasm for the ethical life, which is like life and death running a race compared with the ethics of expediency. He fills ethics with his own great personality, making it a joy to do the right. He weaves all ethics into the dear personality of the indwelling, always present God and father of men. He makes ethics eternal, giving man an everlasting meaning. And in this he has a supreme value in ethics; and he is a happy man and strong who has his ethical nature, his ethical life, refined unto the pure gold by this furnace of personal love which Jesus pours into all the obligation of our natures and our lives.

"Let circumstance oppose him,
He bends it to his will;
And, if the floods o'erflow him,
He dives and stems it still.
No hindering dull material
Shall conquer or control
His energies ethereal,
His gladiator soul!
Let lower spirits linger
For hint and beck and nod,
He always sees the finger
Of an onward-urging God."

And that God, just the beauty of holiness, the holiness of beauty, just the everlasting humanity which Jesus realized for us in time. And so it is that, with an everlasting calm at the heart, we move on in our ethical life, having green pastures and still waters there, whatever storms and wildness beat without, assured that

"Right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

JOHN M. SCOTT.
Ithaca, N.Y.

RICHESSE OBLIGE.

Matthew Arnold has observed that in America "we see the disadvantages of having social equality before there has been any high standard of social life and manners, such as distinguished the old French nobility." In his judgment we are a nation of "Philistines," a mass of mediocrities, opposed to culture, sweetness, and light. Doubtless he found much in American society equally removed from the best forms of the English aristocracy and from the brilliant intelligence, the charming graces and rare polish of the French *noblesse*, to justify his sweeping criticism; yet an impartial observer, one less concerned with foreign standards of style and state, and more with the indigenous fruits of American life, could point to many hopeful signs of better things. Granted that the cultivated

Englishman or Frenchman may, after a hasty tour through the "States," write us down as a nation of money-makers,— bourgeois, plebeian, and proletarian,— a longer residence among us would certainly cause him to modify that opinion, and acknowledge that in certain circles, at least, there were some redeeming traits. If the marvellous industrial expansion of our country has resulted in the amassing of immense private fortunes, these accumulations in the hands of the more intelligent and aspiring of our people have produced certain indirect results which are elevating and ennobling. I refer more particularly to the refinement of manners, the purification of tastes, the enlargement of mind, the increasing love of literature and appreciation of the fine arts among our well-to-do citizens. This is a positive advance in the right direction,— exceedingly difficult to gauge, yet gratefully noted by those who believe that the highest culture and the fairest flowers of domestic and social life may exist with our democratic institutions. It is easy to mark the growing ambition of many who have accumulated riches to attain to something above and beyond that which mere money may procure, and to add to their material assets certain mental, moral, and æsthetic possessions. In an age of unprecedented personal wealth it is encouraging to note among those who have rather suddenly reached prosperity a gradual change in tone, taste, and manners, brought about partly by their enlarged experience, and partly by the influence of the new environment. As in the natural world, the peculiar characteristics of plants and animals are most noticeable in the transition stage from a lower to a higher form, so in the social evolution of mankind, in passing from an inferior to what we believe to be a superior grade, men and women are specially susceptible to their altered surroundings. True, we may say that the better conditions are largely the man's own creation. He selects and determines to a certain extent the soil, climate, and atmosphere in which he will dwell. The palatial residence, surrounded with parks, lawns, and gardens, and furnished with all the comforts and conveniences which artistic skill can devise, is in fact the product of his own wealth; yet let us make note of the truth that the surroundings react upon the man, and quietly work certain mental and moral transformations, which he did not foresee and may not realize. In a word, the man makes the mansion, then the mansion remakes the man. He becomes in a novel way domesticated,— adapted, modified, and assimilated to the new home. Insensibly, he begins to lose his former acquirements, while taking on new ones. Old habits dwindle through neglect or disuse at the same time that a new range of activities start into being. At this transition period the women, as a rule, appear to be more tractable and impressionable than the men: their natural mobility and sensibility quickly respond to the higher appeals; while the children, with some training, often learn to deport themselves as "native here, and to the manner born."

It has been remarked by foreigners that Americans abroad easily adapt themselves to the strange conventionalities of European society. So, too, at home with equal facility they take up any fashion and conform to any custom that seems to be desirable. It is not surprising, therefore, in the evolution of manners now going on, that the man who was coarse, unseemly, and ungracious, becomes less and less offensive in his bearing; while his wife, who was equally ill-bred in her former station, now assumes in speech, dress, and general behavior a quiet and lady-like demeanor, quite in keeping with the proprieties and etiquette of those above her.

Of course, we do not claim that this improvement invariably takes place. The cases of reversion to a lower type are, perhaps, quite as numerous as those of advance to something higher. The disastrous effects of ease and idleness upon weak men and vain women are notorious. The club life of wealthy nobodies, and the gay, giddy, gaudy existence of fashionable women, have been too graphically described by the pens of Thackeray and Curtis to be touched upon here. There is always danger, as an eminent French critic has pointed out, that "our modern world should give to the upper classes the pursuits of the savage without his excuse for them, and that the liberty which wealth confers should be the liberty of the primeval instincts." The moralist can readily show that most men covet riches for their own sake,— not as a means, but as an end; not to relieve human want or to embellish human life, but to minister to the in-

ordinate appetites of their own pampered bodies. He can easily recall scenes in the dark, degenerate days of the Roman Empire, in the corrupt, contaminating period of the Italian Republics, in the dissolute and debauched court of Louis XIV., or in the "merrie days" of King Charles II., to give point to his prophecy of impending ruin, and deepen the dread significance of his warning.

And yet there is another and brighter side which should also be considered; for history never exactly repeats itself. Though the baser passions of human nature may remain the same, the attendant circumstances are never precisely alike. Moreover there are the better tendencies and nobler sentiments to be taken into our account, and under favorable conditions these often assert themselves with surprising vigor.

As in the old French aristocracy all the worthier men and women recognized and obeyed the law of *noblesse oblige*, so in our American aristocracy we notice that the sentiment *richesse oblige* is coming to be felt and acknowledged by the more sensible and generous portion. Riches, like nobility, has its obligations. Wealth imposes duties. The millionaire is not absolutely free to consult his individual pleasure or to do what he will with his own, but is in some degree a trustee of society, and morally bound not only to do what is becoming in his station, but also to be that which is noble, high-minded, and befitting his privileges and pretensions. As men of wealth become more enlightened regarding the just claims of society and the higher objects of living, it may be confidently expected that they will take a certain pride and pleasure in making themselves the generous patrons of the arts, the sciences, and the humanities. Already we have a distinguished list of such worthies, whose wisdom and munificence have added positively to the redeeming forces of American life, and have lifted the level of our moral and material well-being. Whether these men have recognized the truth that great fortunes are the product of social opportunities rather than the mere creation of their holder, and that, therefore, the "unearned increment" is theirs through expanding land values, the productive power of railways, etc., or that out of a truly generous and humane disposition they have been prompted to pay back to society a part of what society has enabled them to make, —the cause of mankind is nevertheless advanced and blessed.

With enlarged ideas and with a better understanding of where riches properly belong in the scale of human possessions, there will also develop, in some, at least, of the wealthy class, an ambition for a career, not mercenary or financial merely, but artistic, literary, or patriotic. That industry, perseverance, and decision of character by which a man has amassed a fortune should not allow him to settle down quietly to enjoy it, but, if still possessed of sufficient physical strength, should impel him to exercise those qualities in other and nobler pursuits, to establish a position and to achieve for himself some honor and dignity quite distinct from his market value. In England, France, and Germany there are many honorable careers in the army, the navy, the civil service, or diplomatic life, awaiting the ambition of all who desire to distinguish themselves. In this country it is to be hoped that the better class of citizens, especially they who possess the means and the leisure, will interest themselves as journalists, publicists, or independent workers, first in raising our political affairs to a more just and honorable plane, and then in accepting and filling whatever position they may with dignity, ability, and unselfish patriotism. Never was there more crying need for such services than at present.

To those, however, who have no taste or talent for a public career, there are still open various ways to honor and self-culture, which the man of wealth may pursue quietly and without vulgar display. Probably the latter course will be the more congenial to most men, and will present itself not only as something desirable, but as eminently proper and becoming. For instinctively every man of energy and ambition desires to be, as Theodore Parker once said, "something more than a tassel to an estate." When he has secured his estate, has laid out his grounds with charming lawns, gardens, and hedges, and has with the aid of a skilled architect reproduced here an Italian villa or French château or English manor-house, when, under the direction of various masters of interior decorations—he has ar-

ranged hangings and draperies, carpets, rugs, and screens, pictures, statuary, and musical instruments, books, and bric-à-brac, dishes, glass, silver, and gold plate, and all the other appurtenances—rare, sumptuous, and costly—which make his mansion complete, although he may survey it all with laudable pride and complacency, he will often feel that he ought to be something more of a man than his former mode of life demanded. In some instances, I suspect, the man in the new surroundings will experience a certain incongruity between his present elegance and the comparative simplicity and obscurity of earlier days. He will feel that the fortunate owner of such an establishment ought to live up to his wealth and ought to understand the artistic significance of the situation. He will reflect that mere love of ornament and display is barbaric, and that he should acquire a certain amount of taste and culture in order to appreciate the beauties of his garden, the rare exotics blooming in glass houses, the dainty draperies, the curious marbles and bronzes, and the costly paintings which adorn his halls and apartments, and to know something of the contents of the richly bound volumes which lie upon the study table or stand superbly upon the shelves of his library.

Richesse oblige. What right — mental, moral, or æsthetic—has the uncivilized man in such a place? If he be absolutely uncultivated, he may perhaps fail to perceive the incongruity of his position. But, if he has already made some advance in the love of books, in the admiration of beautiful objects, or in the delights of self-culture, he will be seized with a powerful desire to make the most of his surroundings, and so far as he may reduce the disparity between the man and his mansion.

Fortunately, he has one precious possession,—leisure; and to a person of enterprise and ability that means everything. Dr. Darwin has said, "The presence of a body of instructed men, who have not to labor for their daily bread, is important to a degree that can hardly be overestimated, as all high intellectual work is carried on by them; and upon such work material progress of all kinds mainly depends." Of course, the wealthy and leisured class do not always devote themselves to intellectual work; yet they have the opportunity, and to many that opportunity is an inspiration, especially to those who began life with few advantages, whom we loosely call "self-made men," and who in later years become conscious of their defects and deficiencies. These men now have time to think, time for culture, and can choose their own hours for self-improvement.

Leisure, too, is an almost indispensable condition of refinement of manners. Emerson has written that "life is not so short but that there is always time for courtesy." There is time, if we will take it; but with most men, especially in the hurry and drive of American life, time means money. And few, even among those who need not be in such pressing haste, will consent to waste precious minutes in kindly courtesy and social intercourse which might be devoted to more practical pursuits. With the acquisition of a fortune, however, comes ample leisure for the cultivation of the amenities of life. A distinguished foreign writer has observed that "ceremony is only compatible with leisure. It is abridged by haste, and haste is the result of poverty. Hence, as a rule, the prosperous family gains in refinement, while the impoverished family loses it." The one custom of dressing for dinner is in itself civilizing. The fresh linen, the careful toilet, and the simple adornments of person suggest the proprieties of cultivated intercourse, and predispose men and women to act and speak in harmony with the occasion. Of course there is always danger that those who are novices in the fine art of dining well will commit some *gaucherie* or carry to an absurd excess what they consider to be the best forms of Old World aristocracy. A recent English visitor has remarked upon our "ludicrous exaggeration of English manners." Yet he was just enough also to note another tendency among these who had had a more extended experience in social hospitality, that they "wished to avoid vulgar display, and were cultivating a taste for simplicity and quietude." A thoughtful American, who has seen and mingled with all grades of good society both at home and abroad also, observes that, "after the first excess of luxury and parade, a reaction sets in, which favors increasing modesty of self-assertion." A certain millionaire, recently established in his place of comfort and delight, at first

sought the friendship of artists and scholars, that they might lend to his house and board a literary or æsthetic charm which he did not possess, and, although he recognized their attainments, still expected a certain deference to be paid to his opinions. Later it was noticed that he advanced his own crude ideas and sweeping assertions less dogmatically, and never presumed to contradict an intelligent and accomplished guest. He now esteems it one of his happiest privileges to select and cultivate the friendship of men and women whom he acknowledges to be his superiors.

We occasionally meet men in the middle or lower ranks of life who are such radical champions of democracy and equality in this country that they declaim against every tendency which favors the establishment of an aristocracy. The adverse comments and criticism of these men can do no harm, and may be productive of much good if they only serve to remind the wealthy of their duties to society at large and of those just and honorable limits within which the use of wealth should be restricted. Still, there can be no doubt that we shall continue to have rich men, and in an ever-enlarging circle, simply because of that freedom and equality before the law which we all accept. Furthermore, we need, and in time shall probably have, an American aristocracy,—an aristocracy as distinguished from a plutocracy,—a class which shall include men and women who possess not only wealth, but also intelligence, virtue, refinement of manners, dignity of character, and purity of life. It will doubtless take many years for us as a people to develop that high and noble standard of manners and morals; yet the silent forces of evolution are steadily at work in many directions, encouraging our well-to-do families to cultivate the nobler elements of civilization. If the rich will only realize their privileges and appreciate their opportunities, they may raise themselves immeasurably above their riches: they may help to create a type of civilization on this continent grander and more enduring than anything the Old World has yet produced, and may here establish an aristocracy,—truly the ascendency of the best, which shall command the respect and even win the gratitude of men in all grades of social life.

George W. Cutter, M.D.

RESPONSIBILITY.

Is there injustice in the world?
It is because I am not just!
Is there a heart by doubt destroyed?
It is because I do not trust!
Were perfect justice but enthroned
Within my soul, all men were drawn
To justice, too, and righteousness
That day upon the world would dawn.
In perfect trust did I abide,
It were the death of doubt to all;
For so ineffable the joy,
It would the universe enthrall.

Are men a-hungered? It is plain
I eat their bread, and I can see
If throughout space there lives a slave
It is because I am not free.
For, if one soul but truly loved,
All hunger and all want would cease:
Omnipotent to bless, that soul
Would win a suffering world's release.
And, were I truly free, all men
Of my soul's freedom would partake;
For men are one, and I must win
My freedom for my brother's sake.

Do men destroy, do men despair?
The violence is in my heart;
And, when I do not trust, some soul
Reckless doth rend his life apart.
No soul is guiltless while one soul
Revels in sin and joys in hate,
And, till he is redeemed, perforce
I share, in part, his low estate.
With him I rise: alone, no height
Of virtue or of joy attain;
And, when of triumph I can sing,
His voice must mingle in the strain.

Hattie Tyng Griswold.

PRAYER.

Thou art, O Lord, and we are becoming. Thou art the perfection of beauty. Thou art the fulness of life. What comes forth in the earth comes out of the abundant multitude of thy tender and wise thoughts.

Thou art loving, thou art thinking, and the earth about us is, and the heavens above; and we are here, loving and thinking and growing. Thou art the beautiful cause of us; and we are the meaning and joy of thy creation. Ours are the ears by which thou dost listen to the wonderful music of the earth's busy life. Ours are the eyes by which thou dost behold the beauty every-

where. In our hearts thou dost love, in our brains thou dost think. In us thy creation has fulfilment and meaning. In us thou art understood, appreciated, loved, delighted in. Thy meanings in the earth about and the heavens above are for us. Thou speakest out, and we hear. Thou createst, and we see. Thou bringest forth, and we love what thou hast made with a great and ever-deepening joy. Thy birds have their appreciation in us. They fly their meanings in our souls. Thy beasts, thy fishes, thy grasses and grains, the earth's countless things that are and are becoming, are saying their secrets to us, are used and mastered by us unto a greater fulness of this growing life of ours. We are thy living, loving, thinking workmanship; and these are the touches with which thou dost fashion us. Through these is thy quickening of us. Through these thou dost lay great necessities upon us, whereby we must think and toil and grow. Through these thou dost fascinate us into a great loving, into a great thinking, into a great activity, into a great growth.

We belong to each other. We complete each other. We grow together, together become that unto which thou hast made us. In the sunbeam is red. In the growing rose is its revelation. But only when the rose has grown to its blossom, and it and the sunbeam become one, are we delighted with this dear marvel of color. So in thine earth there are many things, and in man is their revelation, their meaning, their use; but, only when man has grown up to the point at which he becomes one with these thoughts of thy thinking, do we behold the wonders of a great civilization.

Thou art love, but only as we grow loving can we know it, can we show it. Thou art truth, but only when we become truthful can we know it, can we show it. Thou art forgiveness, but only as we become forgiving can we know it, can we show it. Thou art holiness, but only as we become holy can we know it, can we show it. And so, in all thy perfections, only as we become what thou art can we know thee, can we reveal thee, can we live thee. And, as we are growing, we know that these graces of growth in thee are infinite.

When love comes forth in us, it is our joy and strength to know that in thee it is infinite. When truth blesses us, in thee we know that it is infinite. When holiness sings its songs within us, in thee we know that it is infinite. When any beauty, any power, we experience, in thee we know it is infinite. Our fondest and fairest and holiest dreams are in thee awakings. The best that we think, the best toward which we aspire, the best that we know, the best that we love, are in thee ever true and abiding; and in us they are becoming as true, as abiding, for we are growing up in thy image and likeness. We are becoming what thou art. Thou art taking us in the beauty of thyself; and, when we awake in thy likeness, we shall be satisfied, and thou delighting thyself in the blossom of thy creation. Amen. PASTOR QUIET.

THE RELIGION OF JESUS AS A CREED.*

The word "creed" is a sort of bugbear to a great many people to-day. But, when we think of the sort of creeds that have existed in the churches for centuries, and of the use that has been made of them, we can hardly wonder that people have been shy of them.

Most religious creeds have been very irrational and unbelievable. As a general rule, the creeds which the churches of Christendom have taken as the basis of their organization and belief, in which they have made not only the test of their fellowship, but even the test of salvation,—these creeds have been made up of the most irrational dogmas on questions about which men know nothing whatever, and about which they can know nothing, and which, if they did know all about them, would not affect their lives in the least for good or evil. Such questions as the nature of God, the trinity, the eternal generation of the Son, the nature of the Holy Ghost, etc., and other dogmas that are now known to be false,— such as the dogma of the fall of man, the total depravity of the human race, the redemption of mankind through the blood of Jesus, the infallibility of the Bible, etc.,— these are the subjects that have generally

*Abstract of an essay delivered by Rev. W. H. Ramsay of Farmington, Me., at the Conference of Maine Unitarian Churches held at Houlton, Me., June 25, 1895.

made up the substance of church creeds. They are still regarded as the tests of Orthodoxy by most of the so-called evangelical churches.

I am addressing people to whom these creeds are valueless, and who no longer believe them, and who are not in the least afraid that they will suffer eternal damnation for not believing them. But, in spite of this use or misuse of creeds, I want to say that the word "creed" is a good word, and one that stands for something that no rational man or woman can get along without, nor, in fact, does get along without. Every man has a creed of some sort if his life means anything to himself or to the world. Every well-ordered life has underneath it a basis of belief. Men believe in the general veracity and trustworthiness of their fellow-men, and all business is transacted upon that basis.

But in religious matters a great many people are at sea. They are bewildered by the diversity of creeds and the vast number of religious sects, each one claiming to have the truth of God behind it. A great host of people have cut themselves loose from all church ties. These are not, by any means, irreligious or immoral people. Very often they are the noblest men and women in the community, people who would join their fellow-men for helpful human service and rational worship if they could only find some basis of union and organization simple enough and broad enough to take them into fellowship without any demand for beliefs that would compromise their self-respect or their mental integrity. This is just the class of people that we Unitarians are reaching out after and trying to organize into working organizations. We have also rejected these ancient dogmas of theology that profess to explain everything about God and man, heaven and hell, by a supernatural and infallible revelation from heaven. In the place of these dogmas we have substituted the religion of Jesus.

And why have we taken the religion of Jesus as the basis of our religious organizations? First, because it contains the simple, fundamental, and essential elements that lie at the heart of all true religion; and, second, because it contains none of the irrational doctrines with which almost all church creeds are overweighted. The Unitarian churches, in National Conference assembled, unanimously agreed that the essential thing in religion was love to God and love to man, and that this is the essence of the religion of Jesus. I think that the New Testament, the first three Gospels at all events, which contain the only authentic record of the life and teaching of Jesus, will support us in this claim. We find nothing whatever in these Gospels of the elaborate metaphysical theology that was afterward engrafted upon the simple teaching of Jesus. But, even if this were not so, we think that these principles are sufficient as a basis of church organization. Love to God and love to man are the essential things. On all matters of speculative concern, where opinions may differ and always have differed, we are content to let each man think for himself; and we do not think any the worse of him if he does not arrive at our conclusions.

The religion of Jesus is a creed of life, and not a creed of speculation. "Love to God," that is a creed to live by. What does love to God mean? Does it mean that we have any clear and distinct picture in our minds of the being of God, or that we conceive of him as a sort of non-natural human being? By no means. It implies, rather, that we believe in a power of eternal righteousness and goodness and supreme wisdom, who is the author of our being and the author and giver of life to all beings. It means that we cherish in our hearts a reverence and love for that Being as the Father of our spirits, and the fountain of these divine aspirations after the good and true and beautiful that we feel within our souls. Love to God is love of good. It implies that we believe that there is above and beyond all finite expression and finite forms a supreme and everlasting goodness, and it is a loyalty of heart and of will toward that supreme goodness as the author and the only satisfying object of our highest desires.

"Love to man." Is there any reason that I should enlarge upon the meaning of this? The best illustration of it is given in the life of Jesus himself. Underneath all real love to man is a faith, like that of Jesus, in the divine work of men as sons of God; a belief in the essential greatness and worth of the human soul. It is this fact that con-

stitutes what we are so fond to-day of calling the brotherhood of man. There can be no real brotherhood without the divine Fatherhood. All men are brothers because all men are partakers of the common divine nature. "One is your Father which is in heaven, and all ye are brethen." Now, Jesus showed his faith in men and his love that grew out of that faith by his treatment of them. Jesus treated all men alike. He made his appeal to the essential and underlying good that was in them. His eyes of faith and love saw that good, where the religious teachers of his day saw only evil. The result was that the publican and sinner and the social outcast gathered to his side, and listened to the gracious words that fell from his lips, and were blessed and uplifted. This, my friend, is the gospel that we have to preach to men to-day. We have to take this gospel of the "Divine Fatherhood" and the "Human Brotherhood" and apply it to all the conditions and all the problems of our modern life. The spirit of this gospel is the spirit in which these problems can alone be solved. The Church, according to our idea of it, is simply the association of those who believe in the beautiful gospel of Jesus, and are trying to put it into practical application. We need no other bond of fellowship or union than this. "Is thy heart right, as my heart is with thy heart, if it be, give me thine hand." We don't ask, Are your religious opinions orthodox? but, Do you believe in the Universal Father? Do you believe in the Human Brotherhood? Is there love in your heart toward your human brothers? Do you want to join hands to make this world sweeter and brighter than it is? Do you want to give something of your real self in unselfish service for others? If so, give me thine hand: let us find out some good work that needs doing. Two can do it better than one; and a company united together in this spirit, and with this purpose, can make this earth a veritable paradise.

NIGHT.

When night descends, soft sifting gloom
O'er smiling fields of tender blue,
She broadens out life's chambered room,
Where stars are scattered like the dew!

WILLIAM BRUNTON.

THE MINISTRY.*

BY REV. JOHN PAGE HOPPS.

You must forgive the somewhat unconventionally personal nature of this address; but what is the good of asking an old campaigner to welcome you into the ministry if he does not look you in the face, and tell you something of what he has felt and seen? Let us secure at least one thing to-day,—that we be practical and sincere.

Campaigning. I said "campaigner." Ah! dear brothers, you are going to the wars, if indeed you are going the right road in the right spirit, and if you know your business. You cannot dream the world into sense and goodness. "The kingdom of heaven suffereth violence, and the violent take it by force." Of course. Every good thing has to suffer violence, and only the violent can capture it. But I should like to read that saying in some such way as this: "The heavenly kingdom has to be won, and only the good soldiers can win it." Does that sound a little harsh and hard, as though God's gospelers had to go and fight the world and make it uncomfortable?

Ah, yes! and who was it said that his coming meant the bringing of a sword? Why shrink? It is right to make war upon folly and ignorance, brutality and sin. But blessed is he who can do it, and yet make men and women love him! And that can be. Did not he who said his coming meant the bringing of a sword, also say, "Come unto me, toilers and heavy laden, and I will give you rest"?

If you have to think of your work as a campaign, there is no reason why you should be hard and militant and aggressive in temper. If some day you may have even to deny a deacon or resist a trustee, you must try all the more to love him, and make him love you; and sometimes you will resist best when you seem to fight least. But you must be strong.

Live as you will, your little pool of Bethesda will often be troubled. Try to believe it is an angel that troubles it, and do

*An address of welcome to the class of 1895 at Manchester College, Oxford, England, reprinted from the London *Inquirer*.

not be hurt, or feel hurt, at every collision with men or fate. Remember Lowell's keen saying: "Nobody knows what's in him till it is knocked out of his running against some granite post of necessity." You will have plenty of chances!

In all things remember that "ministry" means service. That should guide you everywhere, even in "running against some granite post of necessity," even in insisting upon this or that. Minister! minister! The word "edify" defines it precisely. Do not think much about being clever or eloquent or scholarly, but never cease to think how you can best build up, always remembering that men and women are best built up not by being taught propositions, but by being helped to the right spirit. It is for you to create an atmosphere and develop a state of mind.

Make much of Sunday. Learn to love it well. Never talk or think of "work" in connection with it. It should be too supreme a joy for that. As a minister, I have had more than two thousand awakenings, to remember it was Sunday morning, and not a score that failed to give me a thrill of joy. Yes! if you love your brother, and know life, and have hope of the world, you will never meet Sunday morning except with open arms,—you will never be in want of something to say.

Be mindful of the children's right to their share of Sunday. In the Sunday-school there is still much to do, especially in the direction of transforming the school into a meeting-place for friends. But I have found it a useful and beautiful thing to occasionally turn the Sunday morning service itself into a service for young people. We call it "young people's morning"; but we make it a condition that the ordinary congregation shall attend, sheep and lambs together. "Bring (not send) your young people" is the order for the day.

Pastoral Visitation. I wish I could say anything useful concerning what is known as "pastoral visitation." Of one thing only am I certain, that its results are of great value. But my impression is that the value comes when the officialism goes,—that the good is done when the people forget that the minister "called," and only remember that they have seen a pleasant friend. It is a very difficult matter. "Pastoral visitation" may easily become positively degrading. On the other hand, it may be so carried out as to be most engaging and elevating. I would say that it all depends upon yourself, if I did not remember how even the best tactician and the simplest-hearted minister may be chilled or thwarted by stiff or clumsy members of the congregation; and I have often wondered why a greater proportion of people do not make it easy for the young minister by well-timed invitations, not to absurd dinner parties, but to brief home gatherings, when it might be arranged that all would be, as far as possible, at home, if only for an hour. We have had many discourses to young ministers on "how to visit": I want to hear one to congregations on "how to be visited." For my own part, I have always made it a rule to have no rule. I have gone where I thought it was necessary; and, as I have usually gone to the very lonely or to those who were in trouble, I have often congratulated leading members of the congregation who reminded me that I had not called for a year.

In visiting the sick, I have found that it is very much the best not to talk about sickness or the soul. Sometimes it is best to tell the gossip of the day, to report what is going on in fields interesting to the invalid, or even to fall back on that old bankrupt stock, and talk about the weather. But of this I am sure: that he will best succeed in this difficult duty who least thinks of it as a duty, and who is freest from professionalism and fullest of brotherly love.

That suggests the homely counsel: Be kind. Not a very profound thing to say; but, ah! how much there is in it! And remember that being kind does not mean being soft: it may mean the reverse; it may mean being exceptionally strong. Nearly all the great, strong men are somehow gracious men. It is too much the custom to confound kindness with politeness. Ah! but that is not it. If necessary, be kind—and grip. Again I say, You must be strong. Where you must make a stand, make it, and stand like a rock, and be as silent, if you can, but let the sunlight shine upon the rock. And again I say, Be kind. It is your vocation. To put it on no higher ground, you do not know your business if you do not know how to be kind. It pays. But be

specially kind to old people and children; and, again, be specially kind to the unkind, the stubborn, the fools. Most of them cannot help it.

You are not going forth as priests: it is your good fortune to be simply men. The great apostle just hit it when he said to the Corinthians that he wanted to be a helper of their joy. At present, I am sorry to say, yours must be a kind of profession; but do what you can to make it as little that as possible, and strive to be only a helper of the people's joy. Do not mind people saying you want to be master, but never let them say with truth that you are ill-natured or unkind.

Social Problems. There is one matter which may give you some concern, or, worse still, which may put you in some peril. Interest in social, economical, and political affairs has enormously increased during the past few years; and the religious teacher has, quite naturally, been attracted to them. A score of socialisms are in the air: a hundred life and death problems haunt us everywhere. How natural that an ardent young soul should want to face them, to grapple with them, to find the "airs from heaven" amid and in these "blasts from hell"! What are you to do? There is not a man or woman upon this planet who can tell you. One man's vocation may be another man's ruin. Who can set up finger-posts for his brother?

And yet you may not escape by flight; for the social problems of our time, or, as I should prefer to put it, the new human interests and enthusiasms of our time, are here from God, and they are here for judgment. And they and we stand together as truly before God as the highest angels and whatever interests may be theirs. And if you, as his messengers, are to be loyal to him and to those to whom you are sent, you must face the duty of the hour.

There is no need to prolong on the Sunday the conflicts of the week; but, as religious teachers, it will be your business to bring to light great principles, to set on high pure ideals, to make humanity your main subject, and generosity and justice your good angels who will guide the strugglers out of the land of Egypt and the house of bondage into the Promised Land. It will be your business to bear witness to the wonderful Ideal God who is coming out of holy places and sacred books into the arena where we wrestle, and into the ways of common life, with all their duties, relationships, and problems.

We have been too ready to discourse of God as the God of the unseen, and of so-called sacred things. Let us now grasp his hand in the market, the mine, the exchange, the House of Commons, the Parish Council, the workhouse and the jail. We have talked too long of reconciling man to God. Let us at least suspend that for a time, and see how we can reconcile man to man. We have said too much about saving men from hell hereafter. Let us see what we can do to save men from hell here.

The old theological fight had its uses, its even immense uses, and may have its uses again; but the real "forward movement" for the day is a movement which will give hope and guidance to the social armies whose revolutionary movements have already brought us so near to civil war. If the religious teacher has no creative or guiding part to play here, he is doomed.

What part you ought to play in this difficult arena no one can tell you. That you must quietly find out for yourselves. But this, at all events, may be usefully said,—that you may distinguish between the minister and the citizen. It will be not only your right, but your duty, to work with your fellow-citizens for whatever social, economical, or political proposals you approve, and any one in a congregation who resents that far exceeds his right; but it will also be your duty to keep the church as free as possible from these subjects. I cannot comprehend how any minister who takes his place, and has his say in the open with other men, can think it right to use his church for political or kindred purposes. It is unfair, it is wasteful, it is irritating, and it may easily be mean. No, we sadly need quiet meeting-places where we can all be one. Let the church, at all events, be one of them,—the brightest and the happiest,—a very haven of rest and reunion, not for sentimental dreaming, but for deep feeling and lofty thinking, on the highlands of faith and hope and love.

But now, leaving these subjects that are always in season, there must be some special message for you to-day. What is it?

The Present Crisis.

You have arrived at a deeply interesting moment. One is tempted to say at a critical moment; but all moments are critical, and yet surely there is in this moment something exceptional. Science has revolutionized theology; the politician is getting the better of the priest; the strenuous—I might say strident—sense of freedom is making all things new; the air is full of strange voices; and, in your special sphere, a sterile and sometimes cynical disbelief in things unseen is whispering, moaning, or laughing everywhere. You are specially interested in that; and in that, for you, there is a special danger. You are called to be critical, and it is right you should be; but there this danger lies. On the one hand, unbelief will push you hard; and, on the other hand, the people in possession—the obscurantists, the timid, the officials who cry, "Great is Diana of the Ephesians"—will aggravate you, and tempt you to be militant. Perhaps some of you, out of pure chivalry, will join hands with the denounced iconoclasts, and go farther than you need. It is not a conservative and a churchman, but a radical and a free lance, who now begs you to give faith in things unseen the benefit of the doubt,—to cleave ever to its "sunnier side."

I am persuaded that we are nearing a tremendous crisis, and that faith on the old lines is breaking down; and I am as fully convinced that faith, or, rather, trustful expectation, based upon a scientific sense of the vast possibilities of nature, is the main hope of the world. What we want is a blending of rationalism and spiritualism (using that word in no narrow or technical sense). Why not? Why should not a rationalist be an even exultant believer in the Unseen, and with the help of science, too? You have only got to get rid of the supernatural by adequately enlarging the sphere of the natural, then God and the angels will be at least as real as man and his beetles, and, instead of a faint hope, we should pass on to a joyous expectation that the spirit-self is in training here for the great forth-marching to vaster possibilities beyond. And I think I can see that such an expectation will in time come to be regarded as a very refined and potent form of faith.

It is here that you may become vividly conscious of your oneness with all religious spirits. You and the conventional Christians will never agree about the Trinity, the precise nature and genesis of Jesus, the meaning of inspiration, and the place of pardon or atonement in the matter of salvation; but you and they may intensely agree about the things of the spirit which are spiritually discerned, and I have a strong hope that the militantly anti-theological men of science, and even such iconoclasts as Col. Ingersoll, may come home by this route of a generous reliance upon the stupendous possibilities and suggestions of nature. In truth, I hope as much from the laboratories as from the altars of the world. So then, as far as we can, let us ignore the creed which killeth, and cherish the spirit which giveth life.

We are all the more encouraged to do this because, in all the churches, and in all the camps of literature, rationalism is making way. The bright spirits, the men and women it is worth our while to reckon, are nearly all going what we have been calling "our way"; and that suspected foot-path is rapidly becoming a good high road. By all means. Let them go on. They sorely tempt us to say, "We told you so!" but we must use that saying economically; and yet, all the same, they are justifying Lindsey and Priestley, Channing and Carpenter, Yates and Aspland, Parker and Martineau. What if, at last, we willingly let the other side finish the capture of the old earthworks, and wait till we can go on with them to the citadel by and by? It is delightful, it is amusing, it is splendid; but it considerably alters the programme of work set down for us to do.

And that brings us, last of all, to our true vocation as ministers and teachers. Never before shone out as clearly the bidding, "Feed the church of God"; and feeding is surely not criticism and controversy. Volumes, manuals, reviews, magazines, the very newspapers, are, to a considerable extent, doing the work of criticism. It is in the air. Be thankful in so far as you can be relieved from the task of spending the precious Sunday mornings in dissecting Isaiah or disentangling Genesis or fixing the date of the Gospel according to John. The people ought to know about these matters; but the

information should come in by the way,—as seasoning, not as blocks of salt.

It is vitally important that a clear understanding should be arrived at as to the Bible; and it should be unnecessary for the minister to remind his hearers that the Bible is one of the most inconsistent books in the world, whose glories and grossnesses are as far apart as heaven and hell. But that should not need dwelling upon. It should be taken for granted; and, when once it is taken for granted, it is astonishing how interesting and really instructive the Bible becomes, and what rich and varied pasture it affords.

But your real subject is humanity and life,—the baby, not "born in sin, and shapen in iniquity"; the little toddler, just taking to his feet; the scholar, off to school; the young apprentice; the workman; the housewife; the tradesman; the manufacturer; the doctor; the lawyer; the newspaper man; the justice of the peace; the engine-driver; the cabinet minister; the farmer; the old people, feeling their way to the hiding veil; the silent ones, gone into "the Silent Land."

Do you wonder when your subjects will be exhausted? Never, while you have eyes to see, a mind to discern, a conscience to judge, and a heart to feel; never until the last throb of sympathy stirs blood and brain; never till the last gleam of imagination leaves pictureless the deserted house; never till the last tear is dry, and the eyes are turned to dust.

Go now and prove it! and the blessing of God and man, of heaven and earth, be with you all!

THE FORWARD MOVEMENT.

OUR OPPORTUNITY AND RESPONSIBILITY AS A CHRISTIAN CHURCH.

BY W. H. LAMBELLE, IN "LIGHT ON THE WAY."

Our mission as laborers with God and coworkers with Christ is the regeneration of mankind. Wherever there is ignorance of God and moral obligation, wherever there is conscious or wilful disobedience, wherever there are faltering steps or failing hands to be upheld, wherever there are vacillating minds to be encouraged or tempted souls to be warned or aching hearts to be comforted, there is our opportunity.

Surely, in times like these, when men's knees are shaking and their hearts failing; when there are earthquakes in the political and earthquakes in the social and financial world; when there are defalcations in high places, and strikes and anarchy among the laboring forces; when employers, in many instances, have forgotten the claims of justice, and employees seem never to have heard the name; when places of amusement and dissipation are crowded every day and night in the week, and the churches are deserted on Sundays; when men are asking whether there is a God in the universe, and whether religion is a reality or a superstition that has come down from a darker age,—surely, in times like these, no church, and least of all the Unitarian Church, which professes belief in the final triumph of good over evil, can fold its hands, and say it has no opportunity.

We share this opportunity in common with our Christian brethren of every faith and name. And we rejoice in all the good work which has been done. We admire their zeal. We are shamed many a time when we observe their devotion and self-sacrifice and our own apathy and indifference. We hail and welcome them as coadjutors in seeking and saving the lost.

And yet, by reason of our brighter, broader, more rational, and more satisfying faith, we have especial opportunity,—yes, and especial responsibility. They are embarrassed and weighted by a creed which the age has outgrown. They have to carry their theology: their theology does not help or carry them. And in many of its features it does not have the merit of being remotely related to primitive Christianity. It did not even enter the dreams of the Greek Fathers of the Church. It was smuggled into the Christian Church, little by little, under the cloak of Roman Imperialism. It took form, at length, in the brain of Augustine. It was modified and improved by the schoolmen of the Middle Ages. It was adopted wholesale by John Calvin and our Puritan ancestors. It may have subserved a useful purpose in a darker and more cruel age, when men had to be restrained by fear; but it is quite outgrown in an age of light and freedom, like our own. It has become to our brethren an

encumbrance and a hindrance. Many of them feel it so to be. It is disbelieved by many of the wisest and best men in the Church where it stands approved as the written creed.

And this disparity between faith and profession has a hurtful influence. If men are not honest, thoroughly honest, in matters pertaining to their religion and their God, how can they teach honesty to or enforce honesty upon men who have the cash drawers and this world's business under their control?

It would not be difficult to show, if time permitted, that much of the dishonesty in business which so shocks and distresses our time, may be traced, directly or indirectly, to the false theology which the Church carries and clings to, chiefly because it is a relic of the past. The doctrine of total depravity, the doctrine that until you are radically transformed by a supernatural conversion you are incapable of good in thought or deed, the doctrine that repentance shields you from all penalty for sin, and that, if the penalty ever reaches you, it is in a distant, mystical, and somewhat uncertain life, the doctrine of a substituted righteousness, may serve a useful purpose as a sort of mental gymnastics, but it is not a good doctrine to preach to a tempted man with a thousand pounds in gold before his eyes. Hence the awful defalcations, and the betrayals of public and private trust among professors of religion and men who pose as public benefactors.

No, we want to cry in the ears of these tempted men that they cannot safely touch dishonest gold, that, though no human eye sees, the eye of God is upon them night and day, and their sin will surely find them out; that the penalty for sin is as inevitable as the tides of the ocean, and that the only path of successful or happy life is the path of justice, truth, integrity, and honor. We want to cry in the ears of capital on the one hand and of labor on the other that our race is a brotherhood which must rise together or fall together; that we are all members of one body, joined by so many nerves and arteries of sympathy and interest that, "if one member suffers, all the members suffer with it, and, if one member be honored, all the members rejoice with it"; that the man, whatever his position, who touches a fellow-being to harm him, harms not him alone, but the entire race, and himself most of all.

It is preaching of this character, pressed home upon the minds and consciences of men, and fastened there as a deep conviction, which alone can cure the disorders of the social and business world. The old "sanctions," so called, have lost their power, because the old doctrines are no longer really believed. The new sanctions must be recognized. Hence our open door of opportunity to render a most helpful service to mankind.

The questioning attitude of our time also affords us opportunity for usefulness.

> "Testing by investigation
> Everything, however sage,
> Building on a sure foundation,
> Is the spirit of the age."

The older churches deplore this tendency. They fear it. They say: "Do not venture too far in your hearing or your reading or your thinking. Keep close to the old landmarks! These questions were settled long ago, and you must take them for granted. What was bread for the fathers must certainly be for the sons!" But this kind of repression does not satisfy the inquisitive spirit of to-day. The son says, "If father thought for himself and built on foundations which satisfied his conscience and reason, why should not I do the same?" He has heard about the "scientific basis of thought," and the "scientific method" in seeking truth, and he feels that he is bound to follow it.

Now we come to him, and say, You are right in your method; you are right in your purpose. We shall all seek truth, and pursue it for ourselves. If we honor the fathers, it is because they were not only loyal to their convictions, but were explorers in new fields of thought. We must be and do the same if we would be worthy sons.

And not less are we specially needed to meet the tide of so-called modern scepticism, which seems setting in as a flood. It is not the Christianity of Jesus which is opposed by many good and intelligent men to-day, but a Latinized Christianity that the spirit of the age has outgrown. What is called modern infidelity is, for the most part, a protest against a theology based upon a false conception of God,—God as King, God as a

mere sovereign ruling for himself alone, not God as a Father, as revealed by Jesus Christ.

We have a mission to show these men that their feud is not with the God of the New Testament, but with a Moloch that has been set up in his name; that Christianity is not the irrational thing it has been represented, but the profoundest spiritual and ethical philosophy ever discovered by the mind of man or revealed by the will of God; that the Bible, rightly understood and rightly interpreted, is not a collection of old wives' fables, but the richest repository of truth and inspiration this world has ever known.

I believe with all my heart that our Unitarian Church has been commissioned of Heaven to stand as the bulwark of defence to the Bible and Christianity in this transition period of history. We have no fear of modern infidelity. Infidelity is, and may well be, a terror to the churches that build on the foundations of Augustine and Calvin; but its batteries of arguments have no more effect upon our faith than the idle wind which we respect not.

As we compare our doctrines and our purposes with the trend of thought to-day, it seems as if we have all the opportunity we could desire to build up a strong, vital, vigorous, and aggressive church. All that is best in modern life seems to cry out for such a church,—a church whose central doctrine is the fatherhood of God and the brotherhood of man, and whose central aim is to embody those truths in the life of the world. Here, brethren, is our opportunity. Here is the ground of our commission. What need we more to move us to a holy, sustained, and enthusiastic effort to meet it? Every opportunity in the providence of God involves responsibility. There is correspondence everywhere in his comprehensive plan. Power is given for use and opportunity for improvement, even as eyes are made for light and ears for harmony. And this brings me to the consideration of our responsibility in the discharge of these solemn trusts.

We know how the Church began and how it grew. Men were called, and they came and joined hands together, pledged to a common faith in their Master, and fired by one common purpose to bring in the kingdom of God. This was their opportunity and responsibility.

As the Church began, so it has grown through the ages. No better method has been discovered after all the experiences of these centuries. The Unitarian Church is to grow in numbers, in strength, and graces by a close alliance of its members with each other and their Master. As members of that Church, we are to heed his call to work in the vineyard of truth. We are to forsake all other masters and interests, and attach ourselves body and soul to him and to his cause. I mean we are not to let anything else stand in the way of our duty, to spend and be spent in the love and service of God. Then we are to seek others and bring them into fellowship with Jesus, as Andrew sought Peter, as Philip sought Nathaniel. This is a solemn obligation which we owe to God and men. And, depend upon it, God will hold us responsible for the manner in which we discharge this obligation.

Again and again I have been asked, "Why is it with a gospel so believable, a message so hopeful and comforting, with an interpretation of Christianity and the Bible so reasonable and so full of light, with such opportunities for candor and openness in the pulpit,—why has not our Church grown above every other church?" I believe the answer will be found in this, that Unitarians do not do as much for their Church as others do for theirs. I know our work is harder than that of building on accepted doctrines. But don't let us deceive ourselves by saying it is because other churches are more popular that our increase is not greater. The question is, Why are they more popular? The real truth is, I believe, —however unpleasant it may be to say,— the real truth is we do not value our faith and live for it and work for it with the same amount of zeal and fervor that others do for theirs. How many simply come and go, treasuring up the faith in their hearts, perhaps, but without anxious concern to make it helpful to others! How much indifference is there about attendance at worship! Do we not trust more to our message than to our faithfulness and consecration in providing for its success? I fear, too, it must be said that we have not been as faithful in the past as we ought to have been. Our fathers, strong, valiant men though

they were, were not faithful in building the church. They preached the gospel, they opposed the errors of their day, and made a heroic stand for truth; but they did not gather the disciples. We, their sons, as is so often the case, have copied their failings while in many cases neglecting their virtues. We have been less faithful in preaching the gospel everywhere, and equally neglectful in gathering the believers into the church of pledged discipleship. Hence our leanness. Hence we count our forces by hundreds when we ought to count them by thousands.

But the building of the church is not the end of our responsibility. The church itself is not an end, but a means. Its commission is, "Go ye, and teach all nations, teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you alway, even unto the end of the world."

This is a cheering promise to the faithful church. Can we claim it? Are we that faithful church? Have we, according to the full measure of our ability, carried the gospel to every creature? Are we doing our utmost now to correct the evils of society, to dry up the fountains of intemperance and vice and crime? Does the drinking palace tremble when it thinks of the Unitarian Church, and prepare to quit the world? And does its poor victim, despoiled and almost in despair, but struggling still to gain his manhood, lift up his head and hands in blessing and hope when he thinks of the Unitarian Church? Are we a city of refuge, to which all the tempted and fallen may flee, and find safety and peace? Such is our responsibility.

And the question presses heavily and seriously upon each one of us. Are we filling the measure of our responsibility? Can we stand approved as churches or as preachers before the bar of conscience or the courts of heaven if we are content simply to hold our own, if we let men and women all round us live and die in ignorance and sorrow and sin, saying, "No man cared for my soul"?

O friends of the Unitarian Church! Since the time when the founder of Christianity walked with men, no Church or branch of the Church ever had such an opportunity as we have to-day. All the virtues of our time are in our favor, and even the vices and sins and crimes cry out for us with an emphasis which ought to startle stones into life.

But we cannot carry this message of God's love on our lips unless we also carry it in our hearts. We cannot tell men that God is love, and ourselves be indifferent or careless: there is no meaning in that message. To tell a hungry man, "God loves you, but, as for me, I do not care whether you are hungry or not"; to tell a poor sinful man, "God pities you, but, as for myself, do not darken my door again,"—what message of love is there in this? No, the message of love cannot be spoken merely: it must be lived. It is to be a message of love uttered as Jesus uttered his. To declare that love in face and eye and hand and daily deeds, that is our mission. That is what Jesus did: that is what we, his disciples, are to do. It does not require greatness, it requires goodness. It is very simple, though no one can say it is easy.

Here, then, is the issue. Shall we hear the divine call, and rise to the measure of our responsibility? Or shall we allow apathy and indifference to waste our opportunity? Shall we, as we stand before God, receive the welcome, "Good and faithful servant"? or shall we hear with shame the sentence of our condemnation, "Wicked and slothful servant"?

Our own fidelity, brethren, shall shape our glory. Our own neglect shall seal our doom.

UNITARIANISM A RATIONAL HOPE AND FAITH.

The week of earnest religious conference at the Weirs, N.H., which closed August 4, was productive of great good to all. Some stirring and eloquent presentations of our faith were made. Among them all none was more cordially received than the closing address by Senator Chandler, from whose vigorous words we make the following extracts:—

Unitarianism may not be a formal creed, but it is a rational hope and faith.

I. It starts with the constant presentation of the doctrine of immortality. Among the five causes enumerated by Gibbon for the rapid growth of the Christian Church, the

second was, "The doctrine of a future life improved by every additional circumstance which could give weight and efficacy to that important truth."

This work Unitarians do with persistence unexcelled by any other religious denomination.

II. We maintain against the doctrine of total and hopeless depravity an abiding faith in the dignity of human nature. The little children whom Jesus caused to be brought to him when he said, "For of such is the kingdom of God," were not doomed to everlasting punishment. Their natures contained the seeds of good and evil; and most of us believe that in the course of a destiny where "one day with the Lord is as a thousand years, and a thousand years as one day," they will all attain to a life of goodness and purity, usefulness and happiness.

The experiences of this life produce the growth of character,—toward goodness, it may be, toward evil, possibly; but the fate of man made in the image of his Creator is not wholly determined by the events of his existence here, however prolonged. The years of eternity are at the service of our immortal souls, and good will finally overcome evil in the hearts of all God's children. If there be any predestination, it is on the side of virtue, and not on the side of wickedness.

III. But the attainment of final happiness is not to be accomplished without suffering as a punishment for sin. With great rigidity does Unitarianism teach the doctrine of retribution, from which there is no escape except by endurance, no atonement except by the personal agonies of the wrongdoer. This idea seems rational, and all human hearts openly or secretly accept it as true; while the traditional doctrine of the atonement is contrary to every essence of natural justice as it pervades the heart of man.

It seems strange to us that Unitarians, when they insist, as they do, upon debasing, appalling, and unavoidable results to the innocent and guilty alike of persistent sinfulness, should be called irreligious by those who promise the sinner that by faith that the innocent have been punished for him he shall escape all personal suffering for his wickedness.

IV. In our simple religious faith we do not reject Jesus of Nazareth nor dethrone the Christian's God.

It seems to us that Jesus was the first and only revelation to man on earth of an entirely sinless being, whose words and acts, whose life and death, make him the perfect model for seekers after goodness. What he said and did, and his nature and character, the Gospels tell us, not with literal accuracy, but according to the imperfect vision of their authors, whose writings, as they have come down to us,—like those of the Old Testament, the sacred books of that peculiar nation, the Jewish people,—must be subjected to criticism and correction, like all other literature, sacred and profane, historical and poetical, realistic and imaginative.

That this was no ordinary manhood we believe. What it was more than this we are not sure. But we recognize in him the one perfect man, Christ Jesus, the friend and brother of all human kind, the teacher of divine truth, the complete impersonation of the new gospel of love, which, triumphing over all other sentiments, is to redeem and save the whole universe of sentient beings.

V. Above all, we reverently conceive that God exists, the Creator and Ruler of the boundless universe. Our finite minds cannot undertake to define his being or character or to set forth in formal religious doctrine his plans and purposes in the government of creation; but we venture to think of him as a father loving all his children, and giving to each humble worshipper, even in this life, the influences of his spirit for goodness, instructing and guiding him by the voice of conscience, which is his chosen way to enlighten all those who diligently seek him.

Yet of these things we have no certainty. It is a condition of creation that we shall not have it. We certainly confess as mortals now on this planet our weakness, unworthiness, ignorance, and blindness. We are only groping along the pathway of life as Saul did, after being struck by blindness in order to his conversion, when he sought to be "led by the hand."

> "When over dizzy heights we go,
> One soft hand blinds our eyes,
> The other leads us safe and slow,
> O love of God, most wise."

We do not here presume to look up, expecting to see the light ineffable, the glories around God's throne. If we were to venture to try to prefigure them, we should be compelled to use imaginative language, like that of the prophets and saints of old, which would be as liable to be misunderstood as Peter found the doctrines of Paul, and might seem as inappropriate in this utilitarian and iconoclastic age.

But, while we admit that in present vision we look through a glass darkly, we allow no doubts to fetter our fond anticipations of the revelations to be made to us in the solemn hereafter. We believe that, when our earthly house of this tabernacle shall be dissolved, the weaknesses, the imperfections, and the limitations of this mortal life will disappear. Nothing is then to come between our immortal sight and the eternal verities. Weariness, sorrow, and sighing will flee away; our spirits will be enraptured by the strength and power of the impulses of a new and imperishable life; an intense desire for knowledge will inflame our souls; evil passions will be dissolved by the influence of pure and holy affections; we shall see the dear ones who have preceded us; the children who went from us in sweetness and innocence; the father, the mother, the sister, the friend, whom we have lived with and loved, and have called lost, will stand before us, radiant in their heavenly forms; and possibly some time—who knows?—we may stand face to face with God himself, who loves and cares for the least of his children, and may give to us a knowledge of the things of all worlds and of the kingdom of perpetual light. Our great Teacher and Master has told us of but one condition which may enable us, without fear or presumption, thus to enter the divine presence. Blessed are the pure in heart; for they shall see God.

ETHICAL CULTURE AND UNITARIANISM.

The fact that I have the greatest interest in and regard for the Ethical Culture movement frees me from all suspicion of hostility toward it, and, therefore, from at least all conscious unfairness of treatment. In truth, as far as sentiment goes, I cannot see that I care more for Unitarianism than I do for Ethical Culture, my preference being grounded solely on the sphere of greater usefulness which I think I see, for myself at least, in Unitarianism.

Ethical Culture, as I understand it, is the effort to found on the basis of mere mortal life, disconnected from all thought of God and immortality, a system of ethics, and also from this view of life, fragmentary as it seems to me to be, to derive the motives for right living as well as a system of morals. The movement gets its adherents from its distinctive demand that life shall be looked at in time; and it has attracted men who have a highly developed moral sense, but who yet cannot see the evidence for believing in immortality, or else, seeing the probability of immortality, do not recognize its relation to morality. But in this ground idea of Ethical Culture, which takes life out of its universal relations, lie the limit to the usefulness of the movement and the cause of its final decay and extinction. Life, looked at in purely temporal conditions, out of its eternal relations and possibilities, is, and must be, to ninety-nine per cent. of human beings absolutely unlivable.

> "If this be all,—(I must tell Festus that)
> And other life await us not,—for one,
> I say 'tis a poor cheat, a stupid bungle,
> A wretched failure. I, for one, protest
> Against it; and I hurl it back with scorn."

For see, a member of an Ethical Culture society would agree that the reasonable end of life is to perfect character, and, through the perfection of the individual character, to perfect mankind. There are, therefore, two objects which a man must have continually in mind, self and mankind; for a perfected self without a perfected humanity, or a perfected humanity without a perfected self, are alike impossible abstractions.

Now, the object for which a serious man will live his life must be real, since few of us are willing to endure the trials and pains of this mortal existence for the sake of a shadow. Furthermore, the only test of reality that I know is perpetual existence; that is, an object is real only when it is endowed with immortality. Other things may be ACTUAL, but only that is REAL which will live forever. You dream a dream, and call it unreal. Why? The dream was surely an actual thing to you while you were dream-

ing. Why, then, do you call it unreal? For no reason save that it vanished when you awoke. In the same manner the tree in which, perhaps, you used to play when a child, is unreal, although it was actual enough in your boyhood, because it is no longer. But here it may be objected that the tree was real because you touched it. But, surely, tangibility cannot be made the test of reality, or truth itself becomes unreal. We call the truth that "two and two make four" real, not because we can touch the rule of addition, but because two and two always have made four, and always will. Therefore, according to the ethical view of life, we are living for unreality when we live for the perfection of ourselves and of the race. If we are time-limited creatures, certainly there is little use in aiming at perfection. By much effort we may grow better and even make the world better; but, if death ends all, such effort has been only wasted, for the result of all our toil and pain is come to naught. Neither can we save such a course from the charge of folly by saying that we have contributed to the well-being of the race; for, even if we could create an absolutely perfect society, it, too, after a longer or a shorter time, would cease to be, and again our labor, viewed in time-relations, has been fruitless. It is claimed, I know, that life for the individual and for the race is good, even if death ends all; and we are asked to see in the flower an analogy to human life. The flower blossoms and dies. It was well for the flower to bloom, although it could not last always. Why is it not well for the race and the individual to exist, even if they may not put on immortality? The answer, aside from the analogy of the flower, would seem to be found in what I have said before: that, if man is not immortal, it is not possible to live for reality, and, if it is not possible to live for reality, it is hardly worth while to live at all. If we are compelled to live for dreams and shadows, for things which vanish with the quickness of a vision, it is better far for the individual and for the race to end all the weary struggle at once. As to the analogy of the flower which tempts us for the moment to answer, "Yes, it is well," it will perhaps be enough to observe that in the first place the flower makes no self-conscious effort to fulfil the law of its being, but is forced by earth, air, and water to attain its end without an effort on its part and without the power of choosing whether it will be a flower or not; and, second, the end of the flower is reached in time, while the end of man, conceived of as the ultimate perfection of himself and of the race, can be attained only in eternity. Furthermore, it is possible that the explanation of a lower organism may be found in its relation to the economy of a higher organism, while the explanation of the highest possible organism, such as evolutionists assert that man is, cannot find its explanation outside of itself. Therefore, it may be well for a flower to bloom because it contributes to human life; but human life cannot be good, unless it is good *per se*, since there is no higher organism which the life of man can enrich. It seems, therefore, that the flower is, after all, not a true analogy, and that we may admit that it is well for the flower to bloom and die, but that it does not follow that human life is good, if death ends all. We can still maintain our original thesis that a fragmentary view of life (such as any view must be which leaves eternity out of consideration) precludes the possibility of living for reality, and robs us not only of the motives for right living, but for living at all. And thus Ethical Culture, which insists upon the ethical or temporal view of life in distinction to the religious or eternal view, carries with it a certain incompleteness and insufficiency which prevent it from becoming the great moving power in men's lives.

But how about Unitarianism? Mr. W. M. Salter, in a lecture called "Why Unitarianism does not Satisfy us," gives two reasons for his dissatisfaction with that religion. "In the first place," he says, "they ask too much of us in the way of speculative beliefs, . . . that man has a Father in heaven, that they will live again after they die, that Jesus meantime is our guide and master." His other objection is that Unitarianism demands too little of us on the practical side.

Let us reverse the order of Mr. Salter's objections, and consider the last one first. Does Unitarianism demand too little of us on the practical side? Does Mr. Salter mean that the demand for character, which has always been the watchword of Unitarianism, is a slight thing? Or is there any probability that the perfection of char-

acter will mean only the barren cultivation of self, when in Unitarian ethics the perfect individual is recognized only in perfect race-relations? It seems to me that any religion or ethical system which insists upon the perfection of character cannot be said to make any light demand upon its professors.

In regard to Mr. Salter's first objection it will be enough to quote the preamble of the constitution as it was revised last September to show that Unitarians do not demand too much of us on the speculative side. After defining practical religion as love to God and love to man, the preamble goes on to say: "The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aim." Is there any great insistence in that upon what we shall believe or what we shall not believe? I think not. As the essence of Unitarianism on the practical side is summed up in the word "character," so on the speculative side it is expressed by the word "truth." And herein Unitarianism differs from all other religions: it is not the exponent of creed and dogmas, but simply, on the speculative side, an attitude toward truth. And it is this attitude of openness and fairness to all truth which makes us think that in Unitarianism we have the final religion of the world: it is this which clothes it with immortality. Mr. Salter may find much in the lives and utterances of some few Unitarians which may lead him to think that the essence of Unitarianism is something other than character and truth; but Unitarianism as well as Ethical Culture has a right to be judged by its best rather than by its worst, by its aims and ideals rather than by the shortcomings of its adherents. And, judging thus by the best in each, I find that Ethical Culture, despite the great earnestness of the men connected with the movement, doomed to a short-lived and limited existence, because it offers only a fragmentary view of life; and to an overwhelming majority of mankind such a view is insufficient to furnish the basis and motives of right living, because even its conception of a perfect moral world has not the power to inspire and transform our lives, since the ideal is unrealizable in time, and needs eternity to give it any meaning. In Unitarianism, on the other hand, I find a perfectly adequate view of life,—a view which, looking on life in eternity, supplies us both with high ideals and pure motives.

Harry White.

Eatontown, N.J.

THE REAL REDEMPTION.

The necessity for a vicarious atonement is based upon the assumption that through the sin of Adam all men are condemned, whether they themselves sin or not. Manifest justice would then require that through this atonement all men should be redeemed, whether they repent or not.

Redemption is nevertheless denied the vast majority of the race not Christians, and reserved only for a minority who may comply with certain conditions of belief. Moreover, Christ's sacrifice does not shield even this saved minority from the consequences of sin. The inexorable law of retribution is never suspended for any scheme of substitution. Daily experience demonstrates this. Nor does compliance with these conditions of belief exempt from damnation, unless accompanied by a righteous life and conduct.

Clearing away the theological superstructure, therefore, salvation, even in the orthodox sense, is seen to rest upon the foundation of moral rectitude, after all. It is not intended to laud that species of morality which is practised only for the sake of policy and reputation. True morality is conscientious faithfulness to right principles because they are right, regardless of the temporal event.

It is asserted that God's penalty for sin is perpetual torment, and that he was pleased to remit that penalty by a temporary punishment of himself in the person of Christ. That there is no real equilibrium between the penalty due and the propitiation accepted hardly requires demonstration. For Christ suffered no eternal torments. And, if he were himself God, he would possess inevitably a consciousness of his omnipotence which would render impossible any such real agony as is suffered by the mere mortal who has no prospect of a like triumphant ending. His death, so far from being a

supreme terror, would in reality have been hailed with profound satisfaction, marking the close of an irksome subjection to human ills and a re-entrance to the Paradise he had quitted. The circumstances and manner of death would be of little moment in view of the tremendous restoration it was to effect. We ourselves, though shrinking from the surgical operation, are yet happy through it all in the consciousness that a restoration to health will follow.

The acceptance of this substitution, then, could only be by arbitrary fiat, wholly violative of the law of compensation; a very human device for escaping a tremendous self-inflicted responsibility. Let us not attribute to the Almighty a procedure which even in our own human affairs we should discard as puerile. Certainly, the Omnipotent need have imposed no such cruel self-torture as necessary to purchase from himself the pardon of a guilty race. There is no necessity to Omnipotence.

Vicarious suffering is indeed a universal experience, an inevitable outcome of imperfect human conditions; but it is not a model after which to formulate sound principles of equity and justice. In our human adjudications the punishment of the innocent for the guilty has ever been regarded with peculiar abhorrence, as equivalent to a double crime, and as putting an actual premium upon transgression. Must we now wrench loose from our moral fastenings, and make God the author of a code which even weak humanity will not tolerate? If so, our standards of right and wrong are one thing, and those of the Almighty the opposite; and the sinner is the true saint. There is no escape from this conclusion.

It appears, therefore, that the dogma of transferred punishment is both illogical as to cause and impotent in effect.

What, then, is redemption? Deliverance, not from just punishment, but from sin,—a deliverance effected through conformity to the principles and example of the Man of Galilee. What is the significance of the crucifixion? It is the central martyrdom of human history, and inspires a tremendous devotion to Christ's teachings through personal gratitude, which would otherwise be in large part wanting. When in our own hours of conflict we turn aside to contemplate this martyrdom, it is not the spectacle of an angry and unrelenting God pursuing his Son with horrible tortures, out of a feigned necessity, forsooth for our benefit, which moves us. If there is a spark of native honor left within us, we resent so palpable an injustice, and demand that the blow fall on our own heads where it belongs. That which moves us is the sublime willingness of this Divine Man to fall a victim to the hatred and bigotry of his times rather than abandon those principles which should be for the healing of the nations. And, with an infinite gratitude for this real and human sacrifice such as we can ourselves understand, we turn to the record of his remarkable teachings, and find assistance therein.

Jesus of Nazareth died for us, because to live in those times the life by which, through imitation, we now profit, inevitably involved the opposition and martyrdom which he met. By his stripes, indeed, we are healed, since he could in no wise have escaped those stripes without extinguishing in himself that spark which was destined one day to become the Light of the World.

H. Hayes Robbins.

ONE UPWARD LOOK EACH DAY.

Sunday.

The Silent Land.

Into the Silent Land!
Ah! who shall lead us thither?
Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand.
Who leads us with a gentle hand
Thither, oh, thither,
Into the Silent Land!

Into the Silent Land!
To you, ye boundless regions
Of all perfection! Tender morning visions
Of beauteous souls! The Future's pledge and band!
Who in life's battle firm doth stand
Shall bear Hope's tender blossoms
Into the Silent Land!

O Land! O Land!
For all the broken-hearted
The mildest herald by our fate allotted
Beckons, and with inverted torch doth stand
To lead us with a gentle hand
To the land of the great departed,
Into the Silent Land!

—*From the German of Salis.*

MONDAY.

The Father's Will.

Though dark my path and sad my lot,
Let me be still and murmur not,
And breathe the prayer divinely taught,
"Thy will be done!"

Let but my fainting heart be blest
With thy sweet spirit for its guest,
My God, to Thee I leave the rest:
"Thy will be done!"

Renew my will from day to day;
Blend it with thine, and take away
All that now makes it hard to say,
"Thy will be done!"

—*Charlotte Elliott.*

TUESDAY.

Love defying Death.

There dwells one bright immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the house of life,
Sons of oblivion.

To her once came
That awful shape which some men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled, and passed by. "And who art thou," he cried,
"That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! Who art thou?"

But she no answer made: silent she stood,
Awhile in holy meditation stood,
And then moved on through the enamoured air,
Silent, with luminous, uplifted brows,—
Time's sister, daughter of Eternity,
Death's deathless enemy, whom men name Love.

—*Thomas Bailey Aldrich.*

WEDNESDAY.

The Unseen beneath the Seen.

The poem hangs on the berry-bush
When comes the poet's eye;
The streets begin to masquerade
When Shakspere passes by.

The Christ sees white in Judas' heart,
And loves his traitor well;
And God, to angel his new heaven,
Explores his lowest hell.

—*W. C. Gannett.*

THURSDAY.

Many, yet One.

O mighty brother soul of man,
Where'er thou art, in low or high,
Thy skyey arches with exulting span
O'er-roof infinity.

All thoughts that mould the age begin
Deep down within the primitive soul,
And from the many slowly upward win
To one who grasps the whole.

—*James Russell Lowell.*

FRIDAY.

Thy Will be done.

Not in dumb resignation
We lift our hands on high;
Not, like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto thee,
O Lord, thy will be done!

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In thy name we assert our right
By sword or tongue or pen,
For even the headsman's axe may flash
Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath thy liberal sun,
O Lord, be there thine arm made bare,
Thy righteous will be done!

—*John Hay.*

SATURDAY.

Pray, and be Calm.

If some old doctrine of thy youth
Thou mayst no more repeat,
Gaze not as though God's very truth
Lay shattered at thy feet.

What though the broken moonbeam spill
Its silver o'er the tide,
See through the clouds how sure and still
The fair, round moon doth ride!

Art in the dark? Still, God is there;
Nor needst thou light to pray:
Good angels find the poor, blind prayer,
And lead a nearer way.

Pray, and be calm: why shouldst thou doubt,
Though night be on thine eyes?
When God doth put his street-lamps out,
The sun is nigh to rise.

—*F. Langbridge.*

EDITORIAL.

For Them! Show the little ones our "Children's Corner"! You will find it following the notes about new books, just before the "News from the Field."

For Us! An interested subscriber in Minier, Ill., wrote to us a few days ago for a back number of the *Unitarian*, which we fortunately had on hand and so sent her at once. She says: "I loaned that copy, and the person did not return it; but *I want my Unitarians bound*, and want full volumes. The sermons in the *Unitarian* will bear much reading. They are always such comfort and company for me who never can hear anything but rank Orthodoxy talked and preached."

The International Unitarian. A lady a little to our west — residing, that is to say, in Portland, Ore.— recently asked us for a certain back number of the *Unitarian*. Not having it, we put in a little notice about it; and now the number has very kindly been sent us from a subscriber near Liège, Belgium, a little to our east!

From Methodism to Unitarianism. The sermon we have the pleasure of presenting to our readers in this issue is particularly valuable as an exceedingly powerful presentation of the essence of Unitarian theology, faith in the one only Eternal Father. Many will be unusually interested in the character of this sermon, because Dr. Brundage now speaks as an avowed Unitarian from our Unitarian church in Albany, N.Y., after a most successful ministry of thirteen years in the Methodist Episcopal Church.

National Conference. For full particulars regarding the forthcoming National Conference to be held at Washington next October, we refer our readers to the first item in our "News from the Field" department. Circulars may be obtained upon application to the general secretary of the Conference, Rev. D. W. Morehouse, 104 East 20th Street, New York City.

Local Conferences. The practical unity of Unitarianism, and the extension and progress of our faith, are very largely in the hands of local conferences. In no section of the Union is there any district where the energetic action of a few members of the local conference might not bring a closer, deeper, more active sympathetic life to Unitarianism.

Such forward movements are already going on, and developing as they go, in many neighborhoods.

Take, for example, the State of Maine. Under the devoted leadership of a few and the ready co-operation of all the ministers an annual conference has just been held, which is a happy promise of the excellent results of united efforts.

The *Church Exchange* for July, the Conference paper, gives a detailed report, from which we quote the following: —

"This conference of 1895 will be remembered: —

"First, by its numbers. The churches were more generally and more fully represented than for many years.

"Second, for the number and variety of the meetings. No conference ever began before on Monday and continued until Friday night.

"Third, for the distances travelled. Delegates came from Kennebunk and Caribou, from Eastport and Farmington. The first meeting at Bangor was separated from Presque Isle, the place of the last meeting, by nearly two hundred miles. Surely, the Unitarians were on a pilgrimage.

"Fourth, by the generous hospitality of the hosts. The generosity of Bangor and Presque Isle was a superadded kindness, a greeting and a farewell which all will remember. But the people of Houlton, our chief place of meeting, took us at once into their hearts, and won our own. The ends of our State had come together. One purpose was in the hearts of all. The Houlton homes were for the moment our homes. The strangers within the gates were for the moment children of the soil. In no small degree did these feelings minister to the success of our Conference.

"Fifth, by the spirit of missionary work. Unitarians have doubtless seen before the glory of their faith, and been filled with the sense of a great responsibility. But surely

no one went home from the Aroostook without a new sense of joy in the religion that had been revealed to him, without a larger trust in the final success of Unitarian principles, and a determined effort to be personally active toward such a result."

Living Unitarian Ministers. The Unitarian exhibit at Atlanta is to have on its walls portraits of our late Unitarian ministers.

It is proposed to prepare albums which shall contain photographs, cabinet size, of all living Unitarian ministers, to be open to examination during the Exposition, and afterward presented to the American Unitarian Association and placed in the American Unitarian Association Rooms, 25 Beacon Street, Boston, where the use of such a collection is obvious.

It will save much personal correspondence and expense if each one of our ministers will send a cabinet photograph of himself, with his autograph on the card beneath it, to Mrs. George Leonard Chaney, Box 643, Atlanta, Ga. She will see that the photographs are properly arranged in simple, strong albums.

The "Altrurian" agrees with us. The *Altrurian* of California is a noble little weekly with almost everything as yet before it; for its motto is, "New thoughts, new motives, new aims, new deeds."

We are in hearty sympathy with the outlooking, high-aspiring spirit of the promoters of this new effort toward social and economic reform, and we are glad to know that we have its editor's eye upon us. We wish to take his hand also. For though in a pleasant way he intimates in issue of July 22, referring to our notice of the change in front made by the governing officers of the co-operative colony at Topolobampo, that we take a wrong view, yet in stating his own position he perfectly expresses ours. The *Altrurian* says, "For our own part we are very glad if Topolobampo sees its way to apply, even to fraternal co-operation, a little 'firm-handed government.'"

Good! What interested the *Unitarian* was that the Topolobampoians had so soon learned to admire and even imitate those decent, firm-handed restrictions such as the present form of civilized government practises.

We did not think that a socialistic colony should be mainly composed of loafers and incompetents, but, on the contrary, that, when these two at present inconveniently large classes no longer command continual consideration, socialistic colonies will be more likely to flourish.

Two Million Readers. The church and the newspapers are certainly two great factors in modern life. It is proposed to do something toward a union of the strength of these two powers.

A Newspaper Sermon Association has been formed, with a central office at 13 School Street, Boston, William E. Harmon, president, with Dr. George Hodges, dean of the Cambridge Theological School, and Charles H. Taylor, proprietor of the Boston *Daily Globe*, as an Executive Committee. This association proposes to secure from the very ablest writers in the country short, non-sectarian sermons addressed to non-church-going newspaper readers, and have them published in at least fifty Sunday newspapers having a combined circulation of over two millions.

We see no reason why such a plan should not be possible. Everything will depend upon the care and judgment of the advisory board, to which, we believe, Dr. E. E. Hale and Rev. E. A. Horton have been already appointed.

If kept free from narrow sectarianism, it seems as though a grand impulse for good, in the name of brotherhood and love, could be sent thrilling across the continent.

In India. The Sadharan Brahmo-Somaj has published an excellent report of its seventeenth annual proceedings. The president, Mr. A. M. Bose, in his opening address, referred to Unitarianism, and said, "Whatever may be the difference in detail or local coloring, the essence of the work of our friends in the Unitarian body and the deep principles underlying that work are the same as our own."

Certainly, the nine principles laid down by the Brahmo-Somaj are such as we should gladly accept and gladly proclaim. They are as follows: —

PRINCIPLES OF BRAHMOISM.

(1) There is only one God, who is the Creator, Preserver, and Saviour of this world. He is spirit, infinite in power, wisdom, love, justice and holiness, omnipresent, eternal, and blissful.

(2) The human soul is immortal and capable of infinite progress, and is responsible to God for its doings.

(3) God must be worshipped in spirit and truth. Divine worship is necessary for attaining true felicity and salvation.

(4) Love to God and carrying out his will in all the concerns of life constitute true worship.

(5) Prayer and dependence on God and a constant realization of his presence are the means of attaining spiritual growth.

(6) No created object is to be worshipped as God, nor is any person or book to be considered as infallible and the sole means of salvation; but truth is to be reverently accepted from all Scriptures and the teachings of all persons without distinction of creed or country.

(7) The fatherhood of God and the brotherhood of men and kindness to all living beings.

(8) God rewards virtue and punishes sin. His punishments are remedial, and not eternal.

(9) Cessation from sin, accompanied by sincere repentance, is the only atonement for it; and union with God in wisdom, goodness, and holiness is true salvation.

Surely, these high ideals are just those which found historical representation in the person of Jesus Christ.

Refused to Ordain. THE council of orthodox Congregational ministers gathered at Hampden, Mass., on June 12, in order to ordain to the ministry G. W. Solley, refused to proceed, presumably because the replies of the candidate were not satisfactory. The examination continued for an hour, but gave no satisfaction to the examiners.

"Does man suffer the consequences of sin in this world after receiving divine forgiveness?"

And the audacious and unorthodox candidate answered, "Yes."

"And in the next world?"

"Yes, also."

"Did not Christ bear the penalty of the law?"

"No."

We trust Mr. Solley will come on, and accept entirely the clear, free, divinely natural theology toward which he is evidently set.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Although under date of September 1, these notes must be written during the heats and languors of the dog-day season in August. All the world is seeking vacation from work and worry. (Would that all the world might attain to and enjoy it!) It will soon be time for every man to return to his post and every church to its duty.

The first suggestion coming naturally out of the thought of the vacation season is that the increasing tendency of our churches to close their doors in the summer is worthy of consideration. In the city churches it is often unavoidable, but even in them by special services and special music large congregations might often be gathered of those to whom such services would be of great benefit.

In the country churches the tendency this year to close is more marked than usual. Even in towns where the summer population is largely increased by the coming of Unitarians from the city, the church is closed. The minister needs his vacation. It would often be better both for him and the church if he could take it during the stormy weeks of the winter or early spring.

Unitarians from the city might do missionary work of the best kind by making a special effort to assist the churches in the country towns where they spend their summer outing. We lose more of our young people and others during the summer vacation than in all the rest of the year. At seaside resorts, at mountain hotels, they are often invited, almost coerced, to attend the services of Episcopal or other churches. In a few of our parishes, notably at Brattleboro, Vt., the example and influence of a few summer visitors has been of great assistance to the church. Also, greatly to be commended are the efforts of those who are beginning to establish churches at the seaside resorts for summer services. Winter Harbor, Bar Harbor, and Manchester, Mass., have now their beautiful Unitarian buildings with regular services. In other places union services are

held; but the tendency commonly is to crowd Unitarians out of any control.

There are many ministers settled in Western and inland towns who would be glad to supply Eastern pulpits in the summer for a change of air. At a small expense to each church their services might be secured, with mutual benefit to all concerned. To give them a welcome, let the churches be kept open in the summer. At seaside and mountain resorts, where Unitarians abound, let them come together, call a preacher for a few weeks, maintain the church-going habit, do a little missionary work, and make the acquaintance of some interesting pioneer who is working at one of the outposts of our Unitarian province.

So far as the Unitarian Association is concerned, the coming session of the National Conference at Washington is the centre of hope and expectation. We look for such an uprising of our people, such unanimity and enthusiasm, that from the Washington Conference we shall date a new epoch in our missionary history.

At the headquarters in Boston the principal event of the summer is the arrival of Mr. George W. Stone, the new financial officer of the Association. He comes with the experience of a business man and an enthusiasm for our cause which we hope will spread by contagion through the minds and purses of our laity everywhere. Success for the treasurer of the American Unitarian Association means quickly following expansion of our work along the whole line of endeavor. More than all the money that we now receive could be spent in New England, which is our best missionary ground, with admirable results. The Middle States come next as missionary ground prepared for our seed. In these two departments nearly all the money is collected that is spent for missionary purposes. In the other three departments we ought to spend our strength in the attempt to concentrate power and influence in a few strategic centres.

Wherever in a large city Unitarianism is strong, influential, holding a dignified position, and commanding the respect of the press and the people, suburban churches naturally group themselves about the city as the population spreads from the centre outward. The process of "growing up with the country," of which we hear so much, is often to us a delusion and a snare. The Catholic Church can go into a new community and establish itself in advance, because it knows that its communicants will soon be on the ground and be under authority. The larger Protestant churches are in a similar way, although to a less extent, sure of their ground, and may pre-empt corner lots with some security. The Unitarian experiments made in that direction are not commonly successful enough to inspire confidence. A small town may grow to be a large city without furnishing the Unitarian contingent. In the majority of cases the small town never becomes a large city.

With our slender resources and the limited number of men and women upon whom we can depend in a new community the part of wisdom would seem to be to take advantage of the ground prepared, and to attempt to build Unitarian churches first of all where there is already an evident need and something like a pressing demand for our word and work.

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

I think that the following anecdote has full meaning to an intelligent Sunday-school teacher. A hearty worker among the children and young people finds valuable material all along the way: —

"In an evening spent with Emerson," says one who knew him, "he made one remark which left a memorable impression on my mind. Two children of the gentleman at whose house we met were playing in the room, when their father remarked, 'Just the interesting age.' 'And at what age,' asked Mr. Emerson, 'are children *not* interesting?' He regarded them with the eye of a philosopher and a poet, and saw the possibilities that surround their very being with infinite interest."

In one of our "exchanges" I find a summary representing the loyalty of the average Sunday-school pupil. This is from a Trinitarian publication, but in matters of this sort there is no denomination: —

"I can show my loyalty to my Sunday-school,
By studying the lesson during the week.
By respectful attention to my teacher.
By bringing a contribution every Sunday.
By trying to persuade my parents, friends, and neighbors to come with me regularly to Sunday-school and church, if they do not already attend here or elsewhere."

It is quite natural that ministers should paint the ideal. Yet in doing this there is oftentimes unintentional injury done to faithful souls who are sensitive as to their deficiencies. I am inclined to think this remark is greatly true in Sunday-school matters. This opinion of mine is well re-enforced by something which the editor of the *Sunday School Times* has written: —

Talking about ideals is often made a hindrance to rightly directed effort instead of an incitement. This is especially the case in Sunday-school conventions and institutes. A Methodist clergyman in Canada is seeking light on this subject. He says: —

"In connection with Sunday-school conventions I have heard addresses upon the 'Ideal Teacher' and the 'Ideal Superintendent' that had the effect of discouraging ordinary workers. Do you know of any work on the line of ideals, true and false?"

Such a book is provided in the New Testament, but it is to be used by the average worker as the basis of practical efforts in the line of right doing rather than for the study of its ideals as ideals. As a rule, the men who make convention addresses on the "Ideal Superintendent" or the "Ideal Teacher" are not the men who are most earnest and most effective in practical every-day work as teachers or as superintendents; and their words are more likely to discourage than stimulate those who are at work. What is wanted in such gatherings is in the line of counsel as to the best method of doing what needs to be done by men and women who have not yet attained to the highest ideal, or even fully recognized it.

One of the most interesting papers published in educational interests is *Primary Education: A Monthly Journal for Primary Teachers*, edited by Mrs. Eva D. Kellogg. This is published at 50 Bromfield Street, Boston. In a recent number Mr. Patterson Du Bois has an article on "The Children Like It." He very forcibly shows the danger in such a phrase as that. Because the children like a certain subject, or the way of handling it, is no decided proof that it is doing good. He very truly says, The real question for parent or teacher is when in any particular case the child gives evidence of interest or delight, what is the real source and significance of that delight? Some children enjoy the stories of the Old Testament: the question is, What are they deriving from them? In all Sunday-school teaching there should be a careful insight as to what results the scholars are actually obtaining. When subjects are well handled, children ought to enjoy them. But a teacher should be very careful about changing too often to suit the fickle taste of the class.

There remains only one month in which to send donations to the Unitarian Sunday School Society for the current financial year. The books close October 1. A contribution to the funds of this society by any Unitarian parish or Sunday-school connected therewith entitles such parish, either directly or by its Sunday-school, to appoint three persons who shall be members of this society for the term of one year, beginning with the first day of October next following the receipt of such contribution; and such persons shall be denominated delegate members. All members constituted as above shall be entitled to vote and act at all meetings of the society. A payment of ten dollars at any one time constitutes a person a member of this society for life. A church or Sunday-school can have life members made from their donations, if they are sufficiently large, by sending names with the contributions. There is no branch of work so important at this time, in our denomination, as the training of our young people in character, belief, and worship.

The subject of the first twenty lessons in this year's One-topic Graded Lessons will be "The Teaching of Jesus," and of the last twenty, "The Beginning of Christianity." The first subject will be treated in the parables. Mrs. J. C. Jaynes will write original lessons for the Primary Department, to be illustrated as heretofore. Instead of issuing the entire forty lessons at once, as has been done for the Primary the past two years, these illustrated leaflets will be published at the same time with the Intermediate and Advanced, and sent out together. The Intermediate lessons on the same subjects will be prepared by Rev. Edward A. Horton, and the Advanced by Rev. Thomas R. Slicer. Price, Intermediate and Advanced on one leaflet, 50 cents per one hundred, not including postage. The illustrated Primary, a four-page leaflet, also 50 cents per one hundred. Dozen price the same rate. Lectures will be given at the Unitarian Building, 25 Beacon Street, as before on Saturday afternoons, for the Primary in one section, and the Intermediate and Advanced together in another section. The latter "talks" in Channing Hall will be by Rev. W. Hanson Pulsford, who has been so successful with them the past season. Although bearing no date, it is planned that the first lesson shall begin with the 15th of September (the third Sunday) and the first "talk" on the 14th (Saturday) at 3 P.M.

A Catechism of the Liberal Faith, by Rev. C. F. Dole, is now in the printer's hands, and will be issued by the Unitarian Sunday School Society some time in September. This manual, with its questions, answers, and suggestions, will prove a valuable help to our Sunday-school. It contains lessons sufficient for a winter's course of study, and is specially adapted for use in the Intermediate (high) and Advanced grades.

The annual meeting of the Unitarian Sunday School Society will be held in Providence, R.I., Wednesday evening and Thursday, October 16 and 17. Of recent years the attendance on these occasions has been unusually large. The hearty hospitality of the five Providence liberal churches will be extended in a way to meet the demand fully.

Sunday-schools and their varied work in church and community will be considered by able speakers at the National Conference in Washington, Tuesday evening, October 22. The names of those who give the addresses are: President G. Stanley Hall,

Rev. Thomas R. Slicer, Rev. Edward Everett Hale, Rev. Benjamin R. Bulkeley, and Rev. Ida C. Hultin.

The Unitarian Sunday School Society will not issue a new Harvest Service this year for two reasons: reprints can be had of the services for the years 1887, 1890, 1892, and 1893. These were popular, and provide a varied choice. Also the New Song and Service Book, just published by the Unitarian Sunday School Society, contains a service and numerous songs intended for Harvest Sunday. As many schools are introducing the book, they will not require a special pamphlet service.

The new "Song and Service Book," issued by the Unitarian Sunday School Society, is being adopted quite widely in our Sunday-schools. It has been found also to be very serviceable for the meetings of guilds and young people. The material in it for festival days is very ample. This book has gone into a third edition, and over sixty schools have already taken it. It is handsomely bound, with leather back, cloth sides, and colored edges. Price, 40 cents for single copy or $4 per dozen.

Every Other Sunday begins a new volume, Volume XI., with the date of September 1. Fresh attractions have been gathered for this publication by the way of pictures, stories, and articles. This bi-weekly will be found a great help to teachers, a source of attraction in the Sunday-school to pupils, and a valuable aid in the home for the parent in the education of the children.

Just issued: "Scenes in the Life of Jesus." Thirty-six lessons for Advanced classes, by Rev. W. Hanson Pulsford. Paper covers, price 20 cents per copy or $1.80 per dozen.

"Scenes in the Life of Jesus," for Intermediate classes, by Rev. Edward A. Horton. Paper covers, price 20 cents per copy or $1.80 per dozen. These are the leaflet lessons of last year's one-topic graded system bound together.

A new edition has been issued of the tract by Rev. William I. Lawrance, "Sunday School Attendance."

Tract No. 7, in the series for free distribution by the Unitarian Sunday School Society, will be one by Rev. Minot J. Savage, to be issued some time in the autumn.

The Unitarian Sunday School Society is planning to issue illustrated cards for the very youngest pupils. These are arranged to be pricked or worked out with worsted.

The Unitarian Sunday School Society will be represented at the Atlanta Exposition this autumn. Samples of publications and material for free distribution will be forwarded, and find place in the alcove which is allotted to our denomination. Rev. George L. Chaney, our Southern superintendent, is deeply interested, and is throwing himself into the fulfilment of this project with great zeal, intending that the Unitarian literature shall be satisfactorily presented to the visiting public.

EDWARD A. HORTON.

GUILDS.

OUR OPPORTUNITIES.

Read before the Guild of the Good Shepherd, Reading, Mass., by Fanny Hatfield.

"I shall not pass this way again." How many of us realize the truth of the old Quaker's words: "I expect to pass through this world but once. If, therefore, there be any good I can show or any good I can do my fellow-beings, let me not defer or neglect it; for I shall not pass this way again."

Do we realize how important is each opportunity? Our opportunities pass with the minutes—once gone, forever gone. Others come; but each brings its own cares, its own duties, its own opportunities.

"Opportunities," I hear some one say. "Why, I have no opportunities in this every-day life of mine. I cannot go to a hospital and care for the sick. I cannot preach to the heathen." Ah, no! nor is it expected of you. Our opportunities bring forth simple deeds, though none the less worthy in the Father's eyes.

We can greet the old lady whose life has been soured by misfortune with a glad "good-morning" and a friendly word, so that one day of her life may be brightened by the thought that some one cares for her.

It is not necessary to enumerate the opportunities that are constantly crossing our path. We shall know them when they come by our inward feelings, and we should improve each. Many take courage. It is not easy to defend the girl whom every one else is "down on"; yet it is a golden opportunity to do a kind act.

How we envy the person that always seems to do the right thing at the right time and in the right way! However, should we analyze that life, we would find that this understanding of how to do good has come from a long experience and steady perseverance.

Each opportunity has been improved.

Doing good is an art, and we cannot do a kind act delicately by chance.

Sir Philip Sidney's life was an example of opportunities improved. That incident that has been recorded in history of how, when wounded on the battlefield, he gave his cup of water to a poor dying soldier, say-

ing. "Take it, you need it more than I," shows to what an art *he* had brought the doing of kind actions.

"Step by step we reach the summit."

Each time we improve an opportunity to do a kind deed brings us nearer the perfect life.

LITERARY NOTES.

THREE NEW UNITARIAN BOOKS FROM ENGLAND.—Three excellent little publications come from Philip Green, London. Each has a mission in the field of advancing Unitarian ideas. A small, compact outline of the history of Unitarianism in England by Alexander Gordon, called "Heads of English Unitarian History," is a clear, valuable setting forth of Unitarian progress in England from the anti-Trinitarianism of the foreign congregations, tolerated toward the latter end of the sixteenth century, up to the Biblical criticism and forward movements of the present time. Just such facts as here recited are not nearly as familiar as they should be. We regret only the bareness of the details which Dr. Gordon's facile hand could have made so interesting and readable. As it is, the book is a record for reference or a note-book for the substance of class work.

"Forward Movement Lectures" is a neat, little, attractive book of Dr. Brooke Herford's lectures delivered in various London churches under a general movement toward greater publicity for Unitarian thought. There are five lectures in the brief, pithy, practical style always associated with Dr. Herford's utterances. They set forth plainly, decisively, forcibly, what may be taken as the generally accepted substance of the Unitarian gospel.

The Bible as literature, the divine element standing out in it all the clearer for its release from compulsory inerrancy. The new faith is all the stronger, freed from its cramping, dragging contradictions of scholastic creeds. The Christ all the nearer and dearer, when we are brought back to him through the veil of ecclesiastical mystery and behold him as a brother. The kingdom building about us in the renewal of Christ-like life through the highest and lowest strata of society.

As an introduction to these lectures, Dr. Herford gives us a very broad, rapid outline of the growth and nature of Unitarianism which will be very useful to all inquirers.

The third of these books is "The Relation of Jesus to his Age and our Own," Dr. J. Estlin Carpenter's Essex Hall Lecture for 1895. We have already called attention to the extreme value of his masterly sketch. Any of these books can be obtained at the American Unitarian Association, 25 Beacon Street, Boston.

"My Literary Passions." By W. D. Howells. Harper & Brothers, New York.—Almost everybody will be entertained by a little of this book, perhaps few can actually enjoy it all, and certainly none could seriously profit by taking over-much of it. The insidious thirst for gossip is the well-known human weakness for which the book is baited; and for just the hope of such gossipy satisfaction will the many read it.

The first paragraph contains thirteen capital reproductions of the first pronoun singular. It is a fair sample of the autobiographical illustration used throughout. To be sure, the names of Shakspere, Goethe, Hawthorne, also occur, but only as it were phases in the creation and development of the "passions" which apparently fill the literary horizon of the author, and for the sake of which *prima facie* the book was written.

But, supreme as these passions may have been to the consciousness of the author, he fails to give his readers any adequate sense even of their existence. How can that human being be said to have any passions, except sterilized ones, who can write as Mr. Howells does (p. 152): "At the same time that I was horribly afraid of dying, I could have composed an epitaph that would have moved others to tears"? Perhaps, however, this is consciously prevaricating; for in another place our literary passionist declares that what he confesses was a real and serious experience he relates "tawdrily and falsely."

But think of this (p. 236): "I seldom take up a medical journal without reading *all the cases it describes*, and, in fact, every article in it." If this is "literary passion," then we think it throws some light upon the obdurate insensibility to high and noble themes of this great master of the crude business of magnifying the minute.

"Bog-Myrtle and Peat." Tales chiefly of Galloway. By S. R. Crockett.—A capital volume to take into the woods, or down to the beach. Here are adventures, intimacies, histories, idyls, tales of the kirk, and a charming epilogue in praise of Galloway. The tone is strong and fresh all through. The sketches are pure, good, wholesome reading, full of rich human character, equally true to all natural rural life, be it the highlands of Scotland or the hills of Vermont.

There is nothing that so becomes a man as the brave surrender of himself to the truth.—*John Page Hopps.*

CHILDREN'S CORNER.

WHOSE IS THE SUNSET?

A Frenchman of high social rank was crossing the great desert of Sahara with a common Arab guide.

Every night the guide kneeled down upon the burning sands, and prayed earnestly. Day after day passed; but the guide, however weary with the march, never failed to offer thanksgiving and praise to his God.

At last the Frenchman said to the guide, "You are very faithful in making your daily prayers; but how do you know there is any God to whom to pray?"

The guide seemed astonished, but in a moment answered, "How do I know that a man, and not a camel, has passed here?" and he pointed to a human footprint on the sand. "Even so," he continued, pointing to the last rays of the setting sun streaming in purple and gold over the western sky, "that footprint is not that of a man."

MAGIC KEYS.

In a rude voice screamed little Tom,
"Open the door for me!"
"Yes," was the answer from within,
"If you bring the proper key."

"If you please, mamma," said little Tom,
Putting down his pride:
At mention of the gentle words
The door flew open wide.

Hearts, like doors, are often locked:
"Thank you," and "If you please,"
Spoken with a pleasant smile,
Are the magic keys.

—*Mary F. Butts, in the Outlook.*

WRONG SIDE OUT.

Jack was cross. Nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys. But he did nothing but fret and complain. At last his mother said,—

"Jack, I want you now to go right up to your room, and put on all your clothes wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out. When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant. But he was not quite clear in his conscience.

Then his mother, turning him round, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?"

"Yes, you may if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes,—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

A DEFINITION.

"Why, Johnnie, you know what a circumference is?"

"Oh, yes, mamma: it's the distance all around the middle of the outside."

A CLEVER DOG.

The London *Spectator* tells the following story: —

"A collie in Scotland, whom I know well, is in the habit of fetching from his master's room slippers, cap, keys, or anything he is sent for. One day, sent on the usual errand, he did not reappear. His master followed, and found that the door of the bedroom had blown to, and that the dog was a prisoner. Some days later he was again told to fetch something; and, as the wind was high, his master, after a few minutes' delay, followed him. He found him in the act of fixing the door firmly back with the door-mat, which he had rolled up for the purpose; and, having taken this precaution, the prudent animal proceeded to look for the slippers. This same collie, when walking with me, ran on in front, and rang the gate-bell of the house to which I was going, so that I had not to wait when I arrived there."

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

National Conference of Unitarian and Other Christian Churches.—In order that delegates and others desiring to attend the meetings of the National Conference of Unitarian and Other Christian Churches to be held in Washington, D.C., Oct. 21–24, 1895, may have all the information necessary to guide them in making their plans, the following early announcements are made:—

Arrangements have been made with the hotels in Washington to give the following reduced rates to those attending the Conference: Arlington Hotel, $3.50 per day; Shoreham, $4 per day, $7 for two in one room; Ebbitt House, $3 per day, $2.50 per day on sixth floor; Riggs House, $3 per day; Arno, $3 per day; Willard's Hotel, $3 per day, $2.50 above fourth floor; National Hotel, $2.50 per day; Hotel Raleigh (European plan), rooms $1 per day and upward; Hotel Normandie, $4 per day, or, two persons in one room, $3 per day each. Persons who prefer a boarding-house can obtain good accommodations at prices ranging from $2 per day upward.

By vote of the Council the headquarters of the Conference will be established at the Arlington Hotel, which, with its fine and capacious parlors, offers exceptionally good accommodations for all the large social gatherings in connection with the meeting of the Conference. Engagements for board and rooms can be made with any of the above-named hotels by writing at any time previous to the meeting of the Conference. It is desirable that these engagements should be made as early as possible, in order that the assignment of rooms may be made in advance, and delay and confusion on the arrival of the guests be thus avoided.

By arrangement with the several passenger committees of the Trunk Line Associations, reduced fares to Washington and return have been secured over all the principal lines of railway. This reduction is on what is called the "certificate plan." For the guidance of those who, in purchasing tickets, desire to avail themselves of the reduction on their return tickets, the following information, from the circular of instructions issued by the Trunk Line Passenger Committee, is given here:—

1. The reduction is fare and a third on the Railroad Committee's certificate.

2. Each person availing of it will pay full first-class fare going to Washington, and get a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at all important stations and coupon-ticket offices are supplied with certificates.

3. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to Washington, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station, and there take up his certificate and through ticket to Washington.

4. Going tickets, in connection with which certificates are issued for return, may be sold only within three days (Sunday excepted) prior to and during the continuance of the Conference meeting, except that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.

5. Deposit your certificate, on the day of your arrival, with the Secretary of the Conference, or the person designated by him to receive certificates, for necessary indorsement and *visé* of special agent.

6. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

7. On presentation of the certificate, duly filled in on both sides, within three days (Sundays excepted) after the adjournment of the Conference, the ticket agent at Washington will return the holder to starting-point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.

8. No refund of fare will be made on account of any person failing to obtain a certificate.

9. Delegates and others availing of the reduction in fare should present themselves at the offices for certificates and tickets at least thirty minutes before departure of trains.

For any further information please address

D. W. MOREHOUSE, *Gen. Sec'y.*
104 *East 20th Street, New York.*

Grove Meeting at the Weirs.—In spite of weather both cold and wet, and an audience considerably reduced in consequence, every day of the week of meetings brought forth some enthusiastic utterances expressive of the lofty thought and earnest faith united in the Unitarian gospel. On the first Sunday three services were held. Rev. W. W. Fenn of Chicago set forth the key-note of the Unitarian motto, "Practical Religion," as "love to God and man."

In the afternoon Rev. Joseph May of Philadelphia, and in the evening Rev. Charles J. Staples of Manchester, N.H., preached stirring discourses.

During the week there was an "Educa-

tional Day," when Dr. Tucker of Dartmouth College, Dr. Murkland of the Agricultural College at Durham, and Hon. Fred. Gowing, superintendent of education for New Hampshire, made interesting and helpful addresses. There was also a "Layman's Day," which proved a great success. Judge Fellows presided, and Senator Chandler gave a most admirable and valuable paper upon "Unitarianism as a Hope and a Faith."

Andover, N.H.—The fall term of Proctor Academy will begin September 2, with improved facilities for the coming year. The principal, Rev. James F. Morton, A.M., will receive the young men in his new house built during the summer; and the boarding hall will be used exclusively for a young ladies' dormitory. The Unitarian Educational Society has recently received $3,000 from the executors of the estate of the late Mrs. Mary A. Hunt of Nashua, who made a bequest of that amount to the permanent funds of the academy.

Athol, Mass.—The Guild of the Good Shepherd of the Second Unitarian Church has been active in benevolent work the past three years. It has quietly lent aid to several cases of need. One of its most helpful acts was the timely assistance it gave a worthy German family. The father, a cigar-maker, was obliged to give up his work on account of ill-health. He tried peddling small wares, hoping the out-of-door life might restore his health. But he grew worse instead of better, and was soon unable to do anything. The goods he had on hand represented all the money he had. Members of the guild volunteered to sell his goods for him, with the result that they sold everything at a fair profit and placed the money in his hands. The poor man had finally to go to an asylum, but his family will have all the assistance they need from the guild and society. Three years ago this summer the guild began to take an interest in "Country Week." Money was raised sufficient to board fourteen children. Last summer the guild enlisted the interest and aid of other churches, and the result was fifty-eight children were received and made happy. This year the interest has been wide-spread. Not only have the churches, some of the secret societies, and citizens of Athol helped in this noble work, but the towns of Gardner, Royalston, Philipston, Orange, North Orange, Petersham, and Miller's Falls have sent either money or the names of people who would give board to some of the children to the committee at Athol. Nearly two hundred dollars have been placed in the hands of the committee, and this money is spent for board for the children on farms. Many of the children are entertained at the homes of people in town as guests. The Young Men's Christian Union of Boston pay all railroad fares. Over one hundred children are receiving the benefits of the "fresh-air religion" in the vicinity of Athol this summer, and the change wrought in the appearance of the children by this religion is truly gratifying. Said one of the business men of the town, "I wish to help all I can, for I believe it is God's own work"; and so it is. The interest in the work was so general that the name of the "Athol Country Week" has been adopted.

Boston, Mass.—While our permanent city churches have united in summer services at the Second Church and the Church of the Disciples, there has been a general rallying of all forces for the open-air services every Sunday afternoon on the Common.

In spite of many misgivings on the part of the inaugurators, these open-air meetings have been increasingly well attended by large crowds of apparently eager listeners,—people who, for the most part, have never heard Unitarian preaching. It has at least satisfactorily shown that the unchurched will listen and approve our message if we can find means to deliver it to them.

At each service slips with printed hymns are circulated freely among the standing congregation; and a cornet player, standing upon a table in the midst, leads very effectively. This is a strong feature of these services. The clear notes of the cornet attract the passing saunterers, and unite the compact crowd in one aspiring song. Several of our most popular and striking hymns are given out in rapid succession. A few well-known verses of Scripture are generally read, and a prayer is offered. Then the first speaker for the day, stepping on to a wheelbarrow, and thence to the deal board table, speaks to the multitude of living souls before him, in whose keen, intelligent, questioning eyes the preacher cannot fail to read the ever new demand for the eternal gospel of life. The straight fifteen-minute talk of the first speaker is always quickly followed up by another speaker, so that there can be no possible tediousness. The whole service is thus kept admirably alive and progressive. The management are entitled to much praise for the success of these meetings, for that success is largely due to the practical arrangements. The audiences have varied from several hundred to over a thousand at each service.

It would seem to be a most helpful missionary movement to establish such open-air meetings for a few summer months of every year in many of the larger cities where we have several established churches with settled ministers. The reports of such meetings in the daily press would alone furnish an extensive field for the sowing of our good news.

Maine Conference.—A remarkable Conference of the Maine Unitarian Churches was held from June 24 to 28. It was a pilgrimage conference, beginning in Bangor, continuing in Houlton, and concluding in Presque Isle, nearly two hundred miles from the scene of the opening meeting. Every meeting of the conference was enthusiastic. A more vigorous band of speakers has rarely been gathered together than those who addressed the attentive, eager audiences at every session. Harmony of thought, earnestness of expression, joy in the common religious faith, characterized all.

Any one who desires to know how a splendid local conference can be successfully carried on should write to the office of the *Church Exchange*, 425 Congress Street, Portland, Me., for a copy of the July issue, which gives a capital account of the proceedings, covering twelve pages.

The report is summed up as follows:—

"Our assets are 16 churches, 15 ministers (besides some 4 or 5 union churches with intermittent Unitarian activity), with an aggregate valuation of $225,000, or an average of about $15,000 to a church; an aggregate seating capacity of 6,400, or an average of 400 to a church, with an aggregate average attendance of 1,800, or an average of about 120. Connected with these 16 churches are 1,500 families, about 90 to a church. The indebtedness on these 16 churches is less than $4,000, while the trust funds held by them are about $40,000. We may count as collateral security the increasing valuation of Unitarian philosophy and theology and the watered stock of the traditional investments in Orthodoxy, and the appreciating stock of a practical and rational religion.

"Our problem is how to use these 15 ministers and $225,000 worth of church property and $40,000 trust funds and 6,400 church sittings so as to build twice as many churches, reach twice as many people, in twice as many places, and do twice as much good, and pay twice as large dividends of thought and work, life and character, and bring a large betterment not only to our household of faith, but to our commonwealth."

Manchester-by-the-Sea, Mass.— At this most charming spot along the Massachusetts coast—which Dr. Bartol brought into note years ago by building a summer home and a lookout tower on the projecting cliffs, and thus planting the foot of Unitarianism in a worthy fort—a real, live, powerful Unitarian society has now come into visible existence. On the Prudential Committee and Board of Trustees are some of the most prominent names in the Unitarian denomination,—directors of the American Unitarian Association, and well-known workers for the cause, such as George Wigglesworth, Mrs. Stephen N. Bullard, Mrs. Henry S. Drew, Nelson S. Bartlett, Arthur Lincoln, and Dr. Walter Channing. A beautiful little church in an admirable situation has been built, and well-attended services are held regularly.

Manistee, Mich.—Rev. T. P. Byrnes, recently minister of the Unitarian church in Humboldt, Ia., has accepted the call of the society here, and began his official duties July 21. The attendance has been very large every Sunday, and Mr. Byrnes's powerful sermons have already made a deep impression.

Milwaukee, Wis.—A very tasty little volume of about thirty pages has been issued by the First Unitarian Church here, containing lists of members, officers, and committees, as well as a brief outline of the work of the past year in Sunday-school, Unity Club, Emerson Guild, and Woman's Society. From it we learn that Mr. Secrist has held some services on the West Side during the past year; that "the attendance was good, and there was considerable interest warranting the further attempt in this direction, which, it is expected, will be made in the near future." A sewing school for needy children is also one of the undertakings of the coming year.—*New Unity.*

Rockville, Mass.—"It is quite an undertaking here to agree to furnish a place for the great truths of our faith to be presented in. Of course, those truths are new to most of our good citizens. But Rev. Mr. Headle has so far presented them in such a manner as to draw rather than repel friends. We have had five or six services already. We have had about forty people at each service, but that can give you no proper estimate. With what zeal the hymns are sung by such a small number! I wish some of the staid old church-goers of Boston could just listen to those few, who enter into it with all their heart, as if they believed every word of the hymn sung. And then to see the earnest listeners, every eye turned to the speaker with such longing, such thirsting for the truths uttered, because to many of them they are so new. If our older churches could just see it, I think it would prove to them that our faith has a power in it to stir the heart, as well as an intellectual power."

All truly consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable blending of the two.—*Phillips Brooks.*

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